

THE  
STUDENT MISSIONARY ENTERPRISE.

---

ADDRESSES AND DISCUSSIONS

OF THE

SECOND INTERNATIONAL CONVENTION

OF THE

STUDENT VOLUNTEER MOVEMENT

FOR

FOREIGN MISSIONS,

HELD AT

DETROIT, MICHIGAN, FEBRUARY 28, AND MARCH 1, 2, 3, AND 4, 1894.

EDITED BY  
MAX WOOD MOORHEAD.

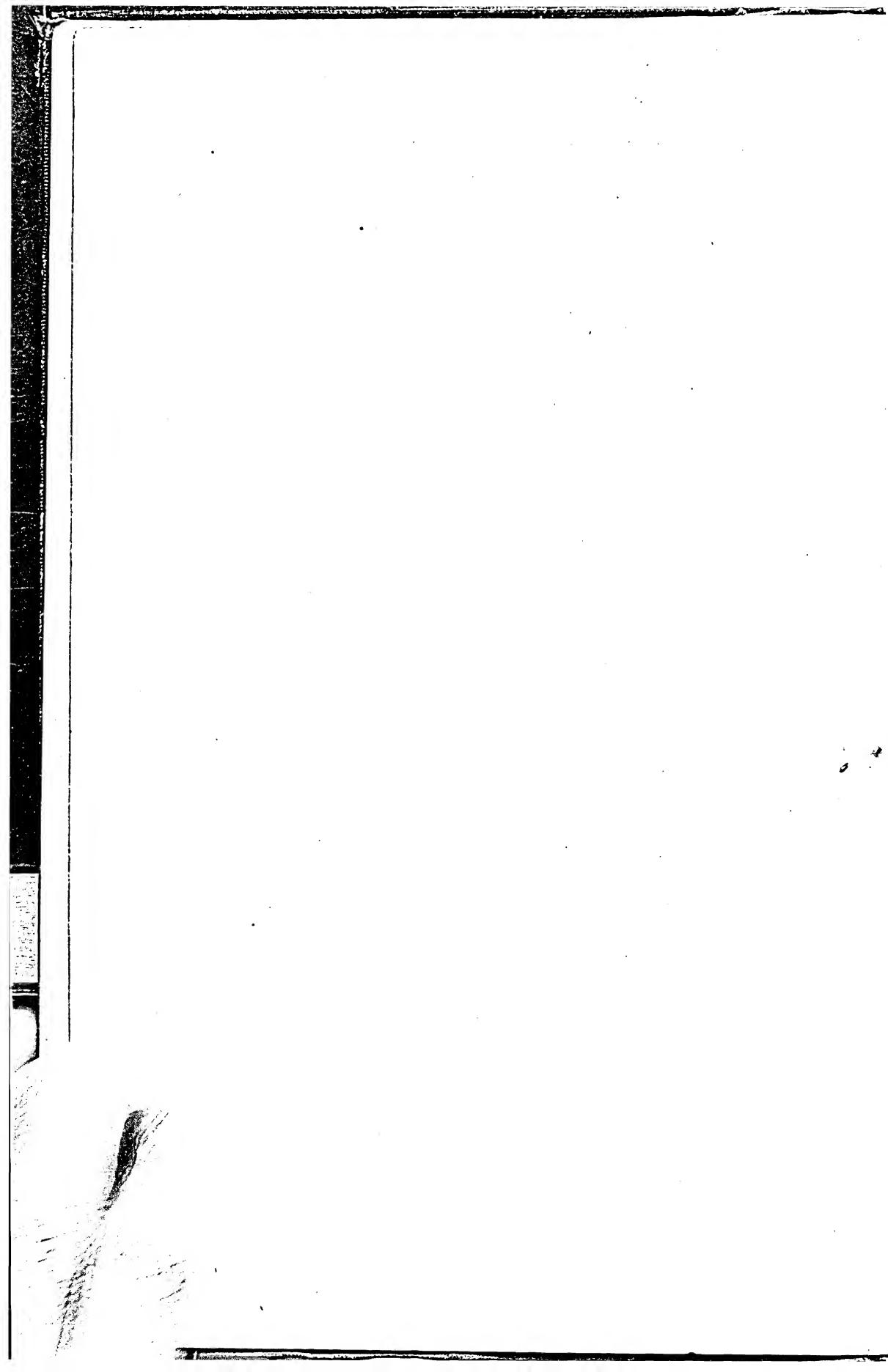
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*The Evangelization of the World in this Generation.*

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SECOND THOUSAND.

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## PREFATORY NOTE.

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Early in the current year an announcement was issued by the Executive Committee of the Student Volunteer Movement for Foreign Missions that a Second International Convention would be held at Detroit, Michigan, beginning Wednesday night, February 28, and closing Sunday night, March 4, 1894. The purpose was to bring together, as in the memorable Cleveland Convention in 1891, representatives of the missionary organizations in the churches, institutions of learning, and young people's societies, throughout North America, with prominent missionaries from foreign lands, to consider the great work of speedy and world-wide evangelization, and to afford to student volunteers the advantages of information, counsel, and spiritual stimulus, which such an occasion would be sure to offer.

A call for special prayer for the Holy Spirit's control of the Convention was issued. From scores of missionary stations in many and widely distant fields, as well as from all parts of Christian lands, were received earnest and hearty responses to this call; and the Lord's gracious answer to petitions which had been offered was very evident as the days of the session succeeded each other.

One thousand and eighty-two student delegates, from two hundred and ninety-four institutions of learning in the United States and Canada, were in attendance. Thirty-two States and five Provinces were represented, delegates having come from the north as far as Manitoba and from the south as far as Texas, from the east as far as the Maritime Provinces and from the west as far as California. A larger student body assembled in Detroit than ever assembled on a similar occasion in the world's history of missionary effort. Among those who were registered were fifty-four official representatives of the foreign missionary boards and societies, sixty-three foreign missionaries from all portions of the globe, besides delegates from young people's societies, Young Men's and Young Women's Christian Associations, college professors, ministers, and evangelists.

It is greatly regretted that the entire class of Denominational Conferences has been omitted from this book, owing to the fact that it was impossible to obtain skilled stenographers for the various sessions which were held simultaneously. The Conference on Papal Lands has

also been omitted, owing to the unexpected absence of a stenographer especially engaged. Out of the thirteen Sectional Conferences which are included in Part Second, the reports of four are incomplete, owing to the fragmentary character of transcript notes submitted; hence, of necessity, many thoughtful addresses of practical value have been entirely omitted, while the editor has very reluctantly abridged others which had been inadequately reported.

In addition to the decisions for missionary service declared at the Convention by more than a score of delegates, there have come letters from universities, theological seminaries and colleges, east, west, north and south, which indicate that the Convention was truly extraordinary in its fruitfulness. A few facts, among many, here quoted, will indicate some practical and spiritual results:

“Circle of men meet weekly to consider the work of Foreign Missions.”

“Our Institution has just decided to support a man in the foreign field.”

“The Reading Circle has been increased by thirty men; intelligent enthusiasm has been aroused by the Convention.”

“Five new volunteers; spiritual quickening all through the University.”

“New volunteers; revival of missionary interest.”

The hearty co-operation of Secretaries of Missionary Boards and Societies of the various evangelical churches of this continent made the Convention noteworthy as an example of that true Christian unity which exists between all true followers of the Lord Jesus. The key-note of the Convention was “the enduement of the Holy Ghost for service.” Whether in appealing for workers in needy fields, or recounting with gratitude what God had wrought; or speaking of work to be undertaken in nations long civilized or in the depth of ignorance and barbarism, the supreme qualification and preparation, oft repeated and forcibly emphasized, was the filling of the Holy Ghost. The earnest testimonies and appeals of those who have already tasted of this unspeakable gift could not but awaken that longing which can only be satisfied by Him who, “in that last day, that great day of the feast,” said, “If any man thirst, let him come unto me and drink.” “This spake He of the Spirit, which they that believe on Him should receive.”

May God use to His own glory and for the blessing of mankind this endeavor to extend His kingdom.

MAX WOOD MOORHEAD.

NEW YORK,

June 2, 1894.

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PART I.

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GENERAL PROCEEDINGS.



THE  
STUDENT MISSIONARY ENTERPRISE,  
— OR —  
THE WORLD'S CONQUEST FOR CHRIST.

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FIRST DAY, WEDNESDAY, FEBRUARY, 28.

*Evening Session.*

The Convention was called to order by Mr. John R. Mott, Chairman, at 7.30 P. M., a preliminary song service having been conducted by Mr. George C. Stebbins, of Brooklyn. The Convention was opened with prayer by the Rev. Arthur T. Pierson, D.D., of Philadelphia. The Rev. Donald B. McLaren, D.D., of the Woodward Avenue Baptist Church, welcomed the delegates as follows:—

Brother Chairman, and Brothers and Sisters in the Lord Jesus Christ: It devolves upon me to express in a few words the welcome which awaits you in Detroit. The Lord has writ "welcome" large on our hearts. I welcome you here as men and women in the morning of life, consecrated to the service of Jesus Christ. You have come here to confer together about that great commission of our Master. This is the only parliament of religions that some of us believe in. It is a parliament of peers. There is only one religion. There is only one Saviour. There is only one salvation from human sin, and that is by the blood of our Christ. Every other religion, to the minds of some of us at least in Detroit, is but a gilded lie. And you are to carry the story, many of you, of this Christ of ours to the uttermost parts of the earth, until every man, woman, and child shall hear it. We welcome you in the name of that Christ, to meet each other, to greet each other, to plan with each other, under the direction of the Holy Spirit, for the conquest of this world. And can you tell me what grander work? It has been granted to us in this last decade of this wonderful nineteenth century to live in a most wonderful age, such an age as the world has never known. Back of us lie thousands of years of human

effort, effort often misdirected, but never wholly useless; for whether it led to victory or to defeat it lifted the level of opportunity high. Toilsomely, generation after generation has climbed up the steep slopes and the rocky hillsides, until we to-night stand at an immense altitude of opportunity above our fathers. And we know that sorrow, and tears, and eternal death for myriads of our race are behind us. But the face of God is being lifted above the nations of the earth; and behold! the Sun of Righteousness, full-orbed, resplendent, is rising with healing in his beams. Shall we who are gathered in this Convention not say, "Rise, we welcome thee, thou magnificent symbol of the Christ, the eternal Son of God?" We welcome you in His name.

Mr. John R. Mott, Chairman, said:—

It would be impossible to gather up in the words of any man our emotion and our desires, and the appreciation which this address of welcome, extended with such whole-hearted loyalty to our Lord, awakens. The way we shall strive to show that appreciation during these five days that we are to spend in this fair city is by our words and by our lives, expressing best in this way doubtless our appreciation of what this city has done and what our Lord has done in making possible these things that have surpassed the highest faith of us all.

It is fitting that Mr. Robert E. Speer make the opening address of this Convention. He who knows so intimately the genius, the life, the purpose of this Student Volunteer Movement, is in position to guide our feet and to set our faces toward these fields, and to furnish the key to these sessions that follow, as no other man who is living. I know that our prayers shall attend him during these minutes as they advance — I repeat, during these minutes as they advance let our prayerfulness increase.

#### PAUL, THE GREAT MISSIONARY EXAMPLE.

Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, said:—

Fellow Students, for a great many of us this is probably the best and most blessed meeting of our lives, both in the memories it will leave with us and in the influences it will exert upon us. In a very few months, or at the most in a very few years, many of us who have come here to this second Convention will be serving Jesus Christ in foreign lands. We have come here with the purpose to catch from Him once again that inspiration which in such gatherings as this, or alone with Him, we have caught in the past. We can count upon catching it here. There has been enough prayer made in preparation for these meetings to justify us all in believing, with unwavering faith, that larger blessings will fall upon this gathering than any previous gathering of

college students ever received from God. And yet the inspiration of this assembly, each of us knows from past experiences, will be quite as ephemeral as the passage of to-morrow's sun. In a few days the feeling will be gone, the passions which these meetings called forth will have subsided, and all that will be left to us will be the fading memory of good things gone.

So it is well that this first evening we are directed to the study of a great example, which will at once give us the inspiration that can come alone from a life, and serve also as a guiding star to hold us firmly and strongly faithful to principles which are true and right. I have been asked to speak on "Paul, the Great Missionary Example."

Some one will at once raise the question, if an example is to be taken, why not the best, why not "Christ, the Missionary Model?" And there would be helpfulness to-night in the study of the life of Jesus Christ as the first Christian Missionary. He said He was one: "I came down from Heaven not to do my own will, but the will of Him that *sent* me." And with a larger tenderness even than we are able to muster as we sit at the feet of Paul, would we gather to-night around the feet of Him whom not having seen we love. And yet I imagine we can catch in this brief hour, for practical usefulness in our missionary lives, as much almost of helpfulness from Christ's great servant as we could from Paul's greater Master. For Jesus Christ came to His own. The Apostle Paul went to those who were not his own, and the lives of most of us are turned toward the *foreign* field. And however firmly any of us may have grasped the priceless truth of our Lord's humanity, we can never gain from Him quite the same force of human example and lesson that we could get from the lives of those who followed as best they could in His footsteps. Some one might even be disposed to deny that we can gain much from the life of Paul. I had a classmate in college who got no adequate help from Paul or any whom the Lord had sent for our example. For some strange reason they were of little practical help to him. A shadowy apotheosis had taken them beyond his reach. I quoted to him often the verse in the fifth chapter of James, where James tells us that Elijah was a man of the same nature with us; but it seemed to bring to him no conception of the truth that he might live a better life than Elijah lived. Just the same words spoke Barnabas and his companion Paul. When at Lystra men fell down to worship them as gods, they lifted them with the words: "Sirs, we are men of the same nature with you." A single glimpse into the life of Paul will show us that Paul was a man in a thousand points just as we are. The record of his human mistakes are set out in God's Word. And in a score of ways he faced the same mission problems which confront us to-day. He met the difficulties of factional dissension on the foreign field, and of

low spiritual life in his converts. The First Epistle to the Corinthians is his answer. He had to meet the carrying over into the new Christian life of the old pagan ideas from the heathen life. The Epistle to the Ephesians is his reply. Apart altogether from the great difficulty that confronts us in an apathy in the Christian Church at home, Paul faced what was worse than an apathy, even an open hostility to the entrance of Gentiles into the Christian Church. No one goes to that extent to-day. If anybody to-night is desirous "to throw his life away" in the missionary work, all men bid him Godspeed of commiseration, at least. We turn therefore to the study of a life akin to ours, in some particulars an example for all, in nearly all particulars an example for us.

One is struck first of all by the Apostle Paul's preliminary training. He was a man of intense personal vigor. The first glimpse we have of him is of a man intensely in earnest, though in the wrong. We see him with the coats of the witnesses who stoned Stephen lying at his feet, assuming thereby such responsibility for the death of that godly man as betokened even in the young Saul a larger personal power than was found in most of those who committed the deed. Immediately after that we find him binding men and women one by one, going from house to house, halting all Christians and committing them to prison. And when at last the glory of the divine vision came to him, we find him riding in advance of his companions on the road to Damascus in bitter search for Christians. There is a large truth illustrated in what God did with Paul. He did not take a man and train him in a Christian home from his earliest childhood. He picked out a man in middle life, who had all the strong powers of his manhood turned in a wrong channel, and simply turned those forces into better and higher channels. It is a truth the Scriptures through, that what God likes is energy in men, and that he does not kill that energy when he calls them out of the old paths into new.

The character of Paul's call was such as to enlarge his passionate power. He saw Christ and heard His voice as Raymond Lull saw and heard, as Francis Assisi saw and among the Umbrian hills heard, "My temple is fallen into ruins, repair it," and that vision and voice quadrupled his powers and set them on "the things above."

And, after the stormy and silent training in Damascus and Arabia came, where his powers grew and his life shaped itself to the new purposes, in the Arabian stillnesses God spoke to him more.

"If chosen men could never be alone  
In deep mid-silence open browed to God  
No greatness ever had been dreamed or done."

There was one other influence which helped to make Paul the missionary he was. It was the influence of Barnabas. When Paul

was coming up to Jerusalem after his conversion and nobody would believe that he was a believer it was Barnabas who vouched for him. When obliged to run away from Jerusalem he brought him from Tarsus to Antioch that he might train him by helping him to train others. And it was Barnabas who pushed him forward at Antioch the moment he saw Paul was ready for the responsibility. You will get a great deal of help in your missionary life if you tie yourself to experienced men. Those men in the Shantung Mission in China, who had the privilege of feeling the influence of Dr. Nevius, had a great opportunity. If you come in contact with men like Barnabas, let them mould you as Barnabas moulded Paul years ago and gave him the bent of his life.

So much for the training of the Apostle Paul. Let us turn for one moment to his call. We read in Acts 13: 2 that, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." That was not Paul's missionary call. Long before that the Apostle Paul had been called as a missionary. He tells us himself explicitly, in the first chapter of the Epistle to the Galatians, that he was called "From his mother's womb." There are many who say they have had no such experience as that detailed in the thirteenth chapter of Acts; that therefore they can not know that in any such sense as the Apostle Paul was called they have been called to foreign fields. The Apostle Paul was called before he drew a breath in this world, and those of us who are called into the mission field were called centuries before we were born. Whether we find it out as Paul did or not makes no difference. The obligations of duty do not rest upon our manner of discovering it. It is an interesting point that other people knew Paul was called before he knew it himself. Ananias was told that Paul was to be a great force for God among the Gentiles before Paul was told himself. Paul was smitten down on the road to Damascus. He was told to go into the city and there he would be told what the business of his life was to be. But it was not until afterwards when he himself went down to Jerusalem and was engaged in prayer in the temple that he got those explicit and definite directions that ever afterwards constituted the guiding star of his life. And even after that scene in the temple you know how he still held back, how he wanted to argue the case with God that he was a better man for Jerusalem where his past record was known than for the heathen world, where the fact that he was a brand caught from the very heat of the burning would not give him the influence it would in Jerusalem. Men shrink from large destinies to-day.

So much for Paul's call and his training. We have no time to-night to sketch the stupendous life-work that he did. It must be

sufficient to note two great facts about it. First, that it was an expanding rather than a contracting work. How many of us have in the beginning of our lives marked out a larger scheme of life than ten men of our caliber would find it possible to accomplish? How many of us have made our plans so large that we shall never be able to execute them? It was not so with Paul. He wanted to work first in Jerusalem. The Lord enlarged his ideas until he was willing to consider that the whole world must be his parish. He did what work he could in Jerusalem, but that was merely a point of departure. He took Antioch into the circle of his operations. He embraced Asia, and then swept North and West until we hear him declaring that, "From Jerusalem and round about unto Illyricum" on the other side of Greece he had fully preached the Gospel of Christ. Then he says, "I must also see Rome." And he has his gaze fixed farther still, on the very pillars of Hercules, for he says, "I will see you on my way to Spain." And secondly, the Apostle Paul never lost hold of his work. Though he kept constantly taking more and more into the scope of his operations, though he every day assumed larger responsibilities, we find him every day also rising to the bearing of those responsibilities. If he founded twenty more churches this year than last, he did not do it without being able to know that he could retain his grip on them. And at the time of his death, so far as we can learn, he had his hands still on all the work he had undertaken and originated.

Passing his work let us look at three things: First, His Missionary Methods. Secondly, His Missionary Message. Thirdly, His Missionary Motives.

At first it seems incongruous to speak of his missionary methods. We are so taken up with the great character of the man and by his mighty results, that it is difficult to look beyond them; and yet if Paul was a missionary he must have had modes of work, and if he had modes of work he had missionary methods; and if his example has any force at all it must be of infinite consequence to find out what his methods were.

First of all, one notices that the Apostle Paul had the faculty of giving away all his work. He never kept any more of it for himself than was absolutely necessary. The remark attributed to Edward Everett Hale, in a paper recently published, that he had lived to such a ripe old age and was able to work so easily now because he had cultivated the habit of doing nothing he could get anybody else to do, has a large truth in it. It is true that a man does the best work as a Christian worker here or in the foreign field who does not attempt to do the work himself but sets other men doing it. It was so with Barnabas and Paul. In the first verse of the thirteenth chapter of Acts we read that in the church at Antioch there were certain prophets and

teachers, as Barnabas and Lucius of Cyrene, Manaen Herod's foster-brother, and Simeon who was called Niger — whether because he was a negro or not we do not know; but the list indicates at least that they had gone very far in training a large class of men in that little church of Antioch who would be able to reach possibly all classes of men. When Paul came to Derbe and Lystra he found a young man named Timothy whom he pressed in his service. And constantly, through his life, if he saw a man he could utilize he laid hands upon him. He had the knack of getting hold of people. He was the kind of missionary who has his heart open all the time and wins over every man he can to the affection and the service of the Lord. We find him writing to the Corinthian Church about Titus whom he loved, and to Timothy of Onesiphorus, who had comforted him much. His epistles are as full of the men he loves and has helped, and by whom he has been helped, as of some things upon which we often lay larger emphasis.

The second characteristic of Paul's missionary methods is that he expected these men to work without pay. He believed that the Gospel of God had in itself enough of strength and of motivity to lead these men into its service without having means provided for them by foreign funds. The easiest method of missionary work will be to avail yourself of all the funds you can get from the home society to pay native helpers. But I presume the better testimony of the better missionaries would be that in so doing you could scarcely make a graver mistake. If anybody asked what two books would be the best two books for a young missionary, I should say the Bible and Dr. Nevius' "Methods of Mission Work." The book is not in print in this country. It consists of a number of papers which some years ago he wrote for the *Chinese Recorder*. Any man who wants to know at the outset of his missionary career what the most Scriptural and rational methods are, would better get as soon as he can a copy of this book. It has been criticised, but its main teachings are not less true. The chief contention of it is that it is contrary to the best missionary policy and the practice of the early missionaries to fee native helpers largely with funds from a foreign land. Paul never did it. You cannot find a single instance where he put a salaried man over a native church, or imposed upon a native church forms of church organization for which it was not then and might never be ripe. He constantly expected the Christians in these churches themselves to do the work, and if they were ever to have paid pastors over them at all he left it to be deferred until the people themselves could bear the expense. We are endeavoring to raise up a self-propagating, self-sustaining church. How can we do it when from generation to generation we put over that church a corps of native workers paid on

a scale to which the native church will not be able to rise for generations? We had just a little while ago a missionary conference in New York City, and I commend to you a paper read there by Dr. Duncan of the Baptist Missionary Society, in which he told the story of the Karen Mission, where a wise policy was pursued uninterruptedly; where the principles laid down by Paul were followed; and where there is to-day a self-propagating, self-sustaining native church. There is a proper limited use of foreign funds in the employment of native helpers; but let us tie ourselves in the main to the example of the Apostle Paul in counting on the spontaneous, genuine Christian spirit of those who are won to Christ to spread the Gospel among their own people.

There is a third thing about the methods of Paul that suggests itself at once to anyone desiring the establishment of the church in a foreign field, and that is his method of founding and organizing the native churches. He did not leave them alone without supervision. He went back constantly over his track. He and Barnabas were suggesting to one another before they last parted that they should go back and re-visit the churches where they had been before. And you know how over each one of those churches, as he founded them, as soon as the right men arose, he ordained elders, in whose hands were placed the affairs of the church; he made them at once self-supporting, self-governing, and more. Paul was not content not to pay the pastors of these churches; he actually expected the mission churches themselves to send funds back to Jerusalem for the support of the poor there. He tells the elders of the Ephesian Church at Miletus to recall the words of the Lord Jesus how He said, "It is more blessed to give than to receive." He reminds the Corinthian Church of the example of Christ, "Who though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." He writes to the church at Rome of the offerings made by Achaia for the poor of the church of Jerusalem. And always, while he had strength left in him, and while he was not bound with a chain, not only his heart but his steps turned back to his churches that he might comfort them, and quicken them, and train them further in the faith upon which he had first set their steps.

I like a fourth thing about Paul, and that was the way he combined a strong belief in an institutional Christianity with the greatest agility of evangelistic effort ever seen in any missionary. You know the two sides of the missionary controversy to-day. We are told on one hand that no kind of missionary work is worth anything that does not at once localize itself, and build schools and colleges first, expecting that after years results will be gathered. This is one mode of procedure. And on the other side there are those who advocate a hop-skip-and-jump evangelism, not stopping in one place

long enough to let the people to whom you preach the Gospel even hear the message understandingly. These are the extremes. There is truth on both sides, and the Apostle Paul had grasped the truth in each. If on the one hand he believed there was need of haste, that the Lord was coming soon, that before him and the church there was not a period of uninterrupted prosperity that was to terminate in the triumph of that institution, but that there were in some strange way, dark days coming to be consummated by the glorious re-appearing of the Lord ; on the other hand he stayed two years in Ephesus and many months in Antioch, and localized his efforts many a time. And on the other hand, if he believed in establishing the Gospel, in founding a permanent institution, in expecting fruitage and victory, he was most volatile in the way he set about it. He never stayed permanently in one place; and many a time it was only the Sabbath in a church, and in that Sabbath he counted upon the blessing of God upon his work which would bring immediate fruitage.

And that suggests the fifth point in Paul's method: his one reliance was the Gospel. We received a letter the other day from a mission field where we have had no large success, from a man who had received his training in methods which were not Paul's methods, and showed it in the letter he wrote, in which he said, "I think we can never be able to do anything in this field without visible brick and mortar, or make any impression on the minds of these people until we show them we have come to stay." I said in my heart, "If that is your reliance you will never make any impression at all." The only reliance of the Apostle Paul was the preaching of Jesus Christ crucified. He went directly at the souls and the lives of men: he expected results: he had faith in the promises of God.

We shall be tempted much on the mission field to drop into the indirect methods of work. Perhaps we shall labor year after year, as Morrison or Judson labored, without ever seeing a soul brought to Christ, and we shall be tempted to rely on some mercenary or meretricious mode of gaining men's approval of the Gospel. Instead, let us stand on the promises and the power of Christ, who gave His own word, a word that is not a lie, that "Whatsoever ye shall ask the Father in my name He will give it you." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto my Father."

And in the sixth place Paul aimed at the great centres. Nowadays, you know, we are told on every side that the only hope for mission fields is in the country districts. If that is so, a large change has come into the world since the days of the Apostle Paul. For Paul struck almost invariably the cities. Christianity took its hold in the cities so

much so that those who were not Christians came to be called "pagans" or country people, testifying by their very name that the Gospel had laid its strongest grasp on the great crowds of men. And the Salvation Army is doing it to-day; its grip is on the city. When it has tried in the country districts it has failed to accomplish much; but in the cities where it has gone down to the submerged, the Salvation Army to-day is doing just what the Christian Church did in the first age. It has not lost faith in the redemption of the city life to Christ. There is truth in that last little book of Professor Drummond's where he speaks of the Kingdom of God that is to come in the everlasting ages as being represented as a city. We shall surely find in the missionary field more responsiveness in the country than in the city, and are under obligations to God to do this work in the country, and to gather this fruit, but let us not lose faith in the redemption by the power of Christ of the large city populations of heathenism.

The seventh thing about Paul's methods was that he was an unceasing personal worker. Before he was a Christian he sought those who were Christians that he might put them in prison one by one. And when he became a Christian he did not lose the old faculty of getting men one at a time. Dr. Nevius said once that he thought nine-tenths of the converts in China were gathered by personal work, one at a time. The testimony of the missionaries here this evening would probably be to the same effect. The greater number of converts has been gathered one by one and not *en masse*. And, fellow students, we know perfectly well that we are not the kind of personal workers we ought to be. Many a man goes out to the mission field without ever having been trained as a personal worker. In the blanks we use in our Board for Candidates we have added these questions:

What are your habits of Bible study?

Have you any regular habits?

How have you been used in bringing men to Christ?

Are you a personal worker?

Are you justified in believing that God has blessed you in bringing souls to Him?

You would be amazed if you saw those blanks filled out by the men whom you perhaps look upon as the best Christian workers in your colleges or universities, to see what a paltry few there are who can say they know that God is using them to bring other souls one by one into His Kingdom. We are cowards about Christian work; and many a man will offer himself to the mission boards without having gone through the training at home of bringing souls to Christ. You may have a theological education, you might pass all the physical tests, have an exceptional character, a good Christian spirit; but you may lack the most essential Christian qualification of all, that is, the faculty of "soul

winning." Can you rely upon yourself when you are thrown with a man to speak to him of the Gospel, beginning at the point where you have some sympathy with him, and never stopping until you have got him into the kingdom? The Apostle Paul was a personal worker, and that was what made him the tremendous success that he was.

There was a fine letter by Dr. Ashmore in the *Independent* a year or two ago, in which he said he wanted to enter a protest against the tendency he had seen in himself and many others of aiming at getting in the native church in China only that degree of Christian consecration we have got here at home. And that brings me to the last thing about Paul's methods. All of us know that, so far as we are concerned, the accusation that the church is not doing its duty here is true. Are we then going to set an example to heathen lands what we confess to be a falling short of our ideal and obligation here, or are we going to expect of them what Paul expected of the little group in Ephesus—the same degree of power, the same fervency of life, the same spiritual purposes that he found in himself and the best Christians he knew?

So much for Paul's methods. There is time to glance but for a single moment at Paul's Message. Let it be enough to touch upon a few great truths in it. I think there is truth in the old-fashioned notion that Paul's missionary Gospel is expressed best in the Epistle to the Romans. I know we are told that in parts of the Gospels we shall probably find a better statement of the missionary message; but I doubt whether there is enough of Christ crucified in the Gospels. Dr. Nevius used chiefly the Epistle to the Romans in training his classes. Down in the Mexican church they have a little jest in Spanish about the "Pistols" of the Romanists, and the "Epistle to the Romans," as characteristics distinguishing the classes. You can find in Romans the backbone of Paul's missionary teaching. He believed in the world-wide love of God; that he could address any man in the world, "My brother, the love of God includes you." Trench's large faith was his:

"I say to thee, do thou repeat,  
To the first man thou mayest meet  
In highway, lane, or open street,  
That he and I and all men move  
Under a canopy of love  
As broad as God's blue heaven above."

He believed, secondly, in the universality and the deadliness of sin, and, thirdly, that the love of God so detested that sin that He sent His only Son to conquer and obliterate it. He came not merely offering a new faith, but as one who proclaimed the only name given under heaven among men whereby we must be saved, and who rested in the quiet confidence of assured triumph.

There are two things about Paul's message which impress us: the first was the wholeness of it. If he were living to-day he would preach of those "Murdered Millions" to reach whom is one of the purposes of Medical Missions, and he would sympathize with the industrial work of Industrial Missions. He was constantly talking about men's bodies as belonging to Christ. "Ye are Christ's," was his teaching, "Ye, with mind and heart, with body and soul, with tastes, passions, and loves, are all Christ's."

The second thing was its simplicity. It was so simple that a little child could preach his Gospel. "I determined not to know anything among you, save Jesus Christ and HIm crucified"—that was the burden of it all. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Fellow students, that is our Gospel. Don't preach a system of truth. What good is a system of truth anyhow? Don't preach salvation; don't preach redemption. Preach the Saviour. Preach the Redeemer. What is wanted the world round is not more truth; it is a Divine Person. What is wanted is not a larger doctrine; it is the advent of the Divine life. And however much we shall fail, as we surely shall fail, if we go preaching a large and concrete and well-connected system, we shall never fail if we go preaching the simple, the omnipotent, the irresistible Christ. I took up in reading this afternoon this little book of Dr. Nevius, and opened at this passage: "When the time comes to your practically answering the question, How shall I begin it, I should say do as the Apostle did,—Go everywhere, preaching the Gospel. You can't know where there may be someone waiting for you and someone to whom you have been sent. Ask for direction. Christ's sheep will hear His voice. How shall we find them? Go everywhere, and wherever there are Christ's sheep they will respond to His call. Then you will have a beginning through which to work, and one of God's own choosing."

And now, lastly, Paul's Missionary Motive. He was a man of *spirituality* of life and method. Ask the Young Men's Christian Association Secretaries here this evening what the great temptation of their life is, they will tell you secularization. The missionaries here would tell you the same thing. If you should ask the Secretaries of the Mission Boards what they find the great obstacle, they would tell you that many men have been recalled because they have been secularized, so engrossed in the indirections and secondaries of method that they came to feel that the missionary work was a mechanical and mercenary thing, rather than a spontaneous and loving life. Perhaps they were managing a missionary press or doing necessary missionary work, and found the influences too strong, and were swept into a weakened spiritual life. The Apostle Paul escaped that temptation. He did

not "entangle himself with the affairs of life"; he had control of no funds; he relied only upon the power of the Gospel, and kept unimpaired to the very end the warmth and purity of his Christian zeal.

Secondly, you will notice his intense, indomitable energy, which he showed first of all in the intense vigor of his work and again in his entire devotion to that work. He called the Ephesian Elders at Miletus to witness that he had worked among them night and day. We see it thirdly in that he was always moving. He was not the kind of man to sit down and say, "I have no direct leading of the Spirit of God now, I will wait until I get some." He was a man who said, "That is my mark, I have set it before me; by the help of the best light God has given me I have chosen it, and nothing save God can swerve me aside until I reach it." He went up to Mysia and, having no special call, said, "I will turn aside to preach the Gospel in Bithynia." But the Spirit said, "No, Paul." In a few hours he had a vision that took him into Macedonia. He belonged to that class of men who go until they are stopped or turned; not to that class that stand still until they are pushed. You hear many a man say, "I am willing to go to the foreign field," but it is the same kind of willingness as that of a balked horse. Why does not the horse go if he is willing to go? Let men move. "Even God can't switch motionless engines." Paul's energy is manifest farther in his indifference to opposition or suffering. He stood once before an assemblage where he was called a crazy man. It was a charge that hurt. But he had written to the Corinthians, "With me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self \* \* \* He that judgeth me is the Lord." And though twice he tells us of his hardships, and the sufferings he has gone through, there is no complaint, no shadow of turning back. His face was set like a flint.

"Or if the ache of travel or of toil  
Would sometimes bring a short, sharp cry of pain  
From agony of fever, blain and boil,  
'Twas but to crush it down, and on again."

He was a true fatalist. He knew that he was immortal until his work was done, and then he was immortal still; and he had no fear of what should befall him. "Let death come, I care not for death," he said. "My pleasure is to do the will of Him that sent me and to finish the course upon which He sent me. And if death come by His providence in the doing of the errand upon which He sent me, well and good." Let it come to us so, if need be. What matter is it that hardship and suffering should come; what matter that the greater affliction of large prosperity should come, if only in all things we are walking in the path upon which the Lord has set our feet.

And you can see Paul's energy in one other thing, in his lack of patience with trifling contentions. The work of God was of too vital importance to him to have it hampered by disputes about unessential things. We Presbyterians and Methodists have no business being apart on questions of doctrine and polity. These things on which we differ are not things connected with the great vital purpose of the Church of God in the world. Just the other day, at the meeting of the Baptist Social Union in New York, Dr. Bradford of New Jersey declared that the Church was sent into the world for three purposes: to alleviate its suffering, to comfort its sorrow, and to save it from its sin; and that anything apart from those three great purposes was an unessential thing, on which we have no business to be at variance. This may not be a definitive statement, but it is pretty nearly right; and when we have once decided what the purpose of the Church is, namely to do the work Christ sent us here to do, which is to preach and live His simple Gospel and leave the result to Him, we have no business to let the differences on unessential points delay the full accomplishment of that purpose.

Paul's energy made him a leader among men. Was he on an old ship drifting fast to its wreck? He stood head and shoulders above captain, centurion, and crew. Every missionary who has caught his spirit since has become a leader of men. David Livingstone was a leader always. They said of Dr. Nevius that in any company men soon recognized him as one of God's noblemen with the kingly gifts of leadership and control. One of the first questions a missionary society will ask about you is, "Have you the gift of leading men? Are you in any sense a general, or have you got the capacities of a general in you? Or are you going to be one of the men who sit down alone to work by themselves, doing a noble work, but not a large and comprehensive work, commanding and directing the energies of multitudes?"

I have spoken about Paul's spirituality and energy. Let us note that this energy was not the strong power of a mere mechanism, but a great loving heart affection. Paul was not an evangelizing machine. He had energy, vital power, tremendous, irresistible might, and more. Like Livingstone, he coupled with them the contagious enthusiasm of a burning, loving soul. He was the kind of a man to whom people like to tie. He was continually meeting young men who fell in love with him and with whom he fell in love. He had a miserable experience at Athens one time, which he wanted never to repeat, when he was there alone without the sympathy of warm hearts. He did not take the best berth in a stateroom, the best food at the table, the best chair in the room where he happened to be. I imagine he gave his companions the best that could be had. Do we? Bishop Thoburn said once, if he crossed the ocean with outgoing missionaries

he was able to appreciate what kind of men they were by noticing their ways. Did they appropriate the best things themselves? Then they were not the men he wanted to be allied with.

Yet in Paul there was no note of asceticism. He had given up everything that he had, and yet he never murmured or complained. He never said, "I have abandoned all for the kingdom of God; lionize me."

The Apostle Paul was a man of great, joyful cheerfulness of spirit. Let a man go to the mission field now and let him find the work harder than he anticipated, as he certainly will; let him find the results come in much more slowly than he hoped, as they certainly will; and he will find it hard to be buoyantly happy. Coleridge Patteson was asking for Pauline men when he asked for "bright, cheerful, earnest fellows."

And he was a lover of heroic conceptions and plans. He was proud of his work, not ashamed of it. If men told him it was a harum-scarum scheme he had undertaken, he said, "All right; I magnify my mission." Charles Dickens said one time that a man could not make a success of anything if he did not believe that thing was the biggest thing in the world that needed doing. So we shall be able to accomplish our best work only as we are not ashamed of the task God gives us. How many of us were ashamed to read our Bibles on the train on the way here, or to speak to those who fell under our influence about their own relations to Christ? How many hesitate to tell people that they are going as foreign missionaries? We shall not accomplish very much for God unless we believe that the task to which he has called us is the most glorious task in all this world, a task of infinite privilege, as Paul believed it to be, one which "archangels might envy," in Robert Moffat's judgment and words.

Coupled with this you find in him those gentler qualities which every missionary must have. He was gentle towards his converts as "a nurse cherishing her children." He coupled with that gentleness sweetest tenderness. It was he who thought the people on board the fast sinking ship were hungry and needed food. He joined with this a sympathy as broad as the whole round world. It did not matter to him that other people did not agree exactly with him or his methods. He said, "Let be only so Jesus Christ is preached." It did not matter to him that he must give up some of his prejudices in order to reach some of those whom he desired to reach. As a Jew to Jews, as a Roman to the Romans, as a slave to slaves, he is willing to go. This man gathered up into himself far more truly than Charles Kingsley could those noble attributes which the loving hand of his wife ascribed to him on the title page of her loving story of his life:

"To the beloved memory of a righteous man, who loved truth above all things. A man of untarnished honor, loyal and chivalrous,

gentle and strong, modest and humble, pitiful to the weak, yearning after the erring, stern to all forms of wrong and oppression, yet most stern towards himself, who being angry, yet sinned not. Whose highest virtues were known only to his wife, his children, his servants, and the poor. Who lived in the presence of God here, and, passing through the grave and gate of death, now liveth unto God forevermore."

If you ask the secret of it all you can find it written clearly in his revelation of his spiritual life. He knew the Son of God. He exemplified the truth of the erroneous description of Spinoza, "a God-intoxicated man." Christian life had begun with a vision of Christ. It was the strength of his preaching that all that he said was simply a telling forth of that vision. He conceived this to be his mission: "And when we were all fallen to the earth I heard a voice \* \* \* and I said, Who art Thou, Lord? And He said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a *witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.*" Fellow students, have you seen Jesus Christ? If you have not, what will you tell the people to whom you are going? Apart from Him you have nothing of eternal value to tell them that they cannot learn for themselves. If you have not yourselves had the scales fall from your eyes and caught the vision of the glorified Son of God, how are you qualified to preach the Son of God to men? It was Paul's clear vision and his repetition of what he saw in that vision that made him a worker for Christ not to be gainsaid or withheld. And that vision wrought itself out in his faith as he went out, ignorant of his way and leaning upon Christ. It wrought itself out in his love, and he stood the old test which used to be applied to Christians half in mockery, "Are you willing to be damned for the glory of God?" when he said, "I could wish that myself were accursed from Christ for my brethren."

Paul himself said plainly that as far as he had it in his power his *purpose* was the evangelization of the world. "From Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I been ambitious," as the marginal reading has it, "to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But, as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand." And he calls every man who in the plans of God can follow in his footsteps to do so. This volunteer movement stands for the main end of the life of the Apostle Paul. And he found his *motive* in pleasing Jesus. With the verse just quoted we may combine the other that uses the word ambitious in one of the three times it is used in the Bible: "Wherfore we are

ambitious that we may be well pleasing to Him." His desire to please Christ manifests itself in his anxiety to imitate Him; as he wrote to the Phillipians that the same mind must be in them that was in Christ, "who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death." And more than once he told those who followed him to be still closer followers and imitators of him even as he was also of Christ. As he grew older the desire to please Christ began to express itself in yet other figures, which he learned from the Roman soldiers with whom he was thrown into ever closer contact, the military symbols which stud all his later writings. He began to think of his military duties to his Captain, and wrote in the last letter he ever penned, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." As the longing to please the Commander had nerved him the last years of his life, it nerved him even unto the end. And as the shadows gathered fast around his head, and the last grains of sand slipped through his hour-glass, we see him kneeling down in the soldier's spirit and writing the last trembling lines (or were they firm and strong?) of his last epistle: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." In the strength of that conviction he was led out of the gates of Rome. Just beyond the walls of the imperial city the old warrior breathed his last, and the warrior spirit went home to its rest at the feet of the Great Commander.

My fellow students, since that time, in the noble army of martyrs, who in the courts of the upper city sing to-night the song of Moses and the Lamb, there have been many whose inestimable privilege it has been to follow both in life and in death in the footsteps of the Apostle Paul. Raymond Lull, Coleridge Patteson, John Williams, James Hannington are but a few of those who having served well here have now entered into rest more than conquerors.

In their footsteps may we follow! We may not be called to the martyr death; thank God, we shall not be! It is far less important to die the martyr death than to live the martyr life. Men who have the spirit to die that death are too valuable to be lost that way. And there is more need that you and I should nerve ourselves in these days to live that life that is slain to the world, that is dead to all selfish

impulses, that is quick to love and to do the loving service of the living God. Eighteen hundred years have passed since this life of which we have been speaking vanished out of this world; eighteen hundred busy, eventful, fatal years, and you and I stand facing new conditions. Can you justify to God your failure to live a better life than Paul's? He lived in circumstances less propitious, faced greater difficulties, was confronted with problems more perplexing than ours. Why should we not be Pauls? Is there no need to-day of the work that he did? Has the arm of God failed so that it can no longer sustain his servants as it sustained Paul? Or should not we go forth from these days to a life that shall approach his, and in some true measure resemble the larger life of Him who was Paul's inspiration and reward?

The Apostle Paul began his large missionary career with a dream of heathen need. You and I begin ours with a real vision. We have seen in our land, we have seen in their own lands, the faces of those who speak the message which the man of Macedonia spoke to Paul, and they call us to a life of as much more service and energy than his as the field is wider and the call more intense. O, may the spirit of Paul and of Paul's God fall upon us now, and give to those of us who have eyes to see such a glimpse of the risen and uplifted Christ as shall be to each of us the promise of strength sufficient for the service to which He calls us here, and of a larger and undimmed vision of His face in the land that hath no need of any sun, because the Lamb is the light thereof!

## SECOND DAY, THURSDAY, MARCH 1, 1894.

### *Morning Session.*

The devotional exercises were led by the Rev. W. R. Lambeth, M.D., of Kobe, Japan. The Rev. Judson Smith, D.D., Secretary of the American Board of Foreign Missions, addressed the Conference on:—

#### THE INTELLECTUAL PREPARATION OF THE VOLUNTEER.

We begin at a common point: the redeemed soul, called of God and touched by His Spirit for a special service. We look toward a common end: the evangelization of the world and the possession of its life for Jesus Christ. We are to consider this morning the preparation that is needful for him who is thus called, that he may successfully address himself to his share in that sublime work; and the part assigned to me is the Intellectual Preparation.

I assume at the outset that a Divine call is indispensable. No man thrusts himself into this office. To the man or to the woman who is to stand in His name among the unevangelized, and proclaim the tidings of great joy to all people, there is a call, as truly as there was a call to the apostolate.

It was not every Christian who was on the earth when the Lord was here that was set in this high office of apostle. Twelve were chosen. Others did their service; but to this unique office only twelve were called, and fitted for the service. No man or woman thrusts himself into this missionary work. Those come who have heard the Divine call within the silence of their own souls. They come to whom providential indications are given, closing doors here and opening them there.

Thus it is that we have rightly to look for and take as fundamental, in all the discussions of the morning, the missionary spirit on the part of the volunteer who joyfully gives strength, time, life, intellect, power of every sort, that God's Kingdom may come in his day to the whole world. We have such examples before us. They are our inspiration. As we think of those who have wrought in this work, and as you, young friends, look forward to share in it, I am sure your hearts have again and again been kindled as you have discerned in them that of which I have spoken; not simply Christian faith, Christian devotion, but the recognition on the part of the redeemed spirit of the call

of the Redeemer to go hence into the midst of them that know not Christ, to proclaim His glorious name.

"They climb the steep ascent of Heaven,  
Through peril, toil, and pain.  
Oh, God, to us may grace be given  
To follow in their train!"

Now, at the outset, I lay down this general proposition: Education and mental culture are indispensable to any great undertaking. All our civilized life in these later days and in all former time rests upon this basis. It is the continual effort in every condition of advanced life to find wise men, to secure leaders, to call up to the high places those who have been prepared for their great tasks. Knowledge is power in missionary work as in everything else. Mental discipline, mental training, is power. It brings out the man; it sets free his faculties, makes him possessor of himself, gives him horizon, fills him with resources, makes him twice the man he would be without it. Of two men equally gifted in all other respects, equally furnished for a given work, the man who has education and thorough training, whose mind is truly disciplined, will do more work, will do better work, will bring more things to pass and better things to pass, by reason of the special qualification and culture that he possesses. These things are said to you, students, day by day. You believe in them as you believe in the light, and you walk in their light.

It is sometimes said, how many educated fools there are; how many men are apparently unfitted for practical life by their education. Conceit is a personal weakness; but education does not lead to pride or conceit. These are personal defects, moral defects. Education is the opening of the eyes, the enlargement of the heart, the broadening of the horizon; it is the fitting of the man to do what God meant he should do, in the way God made him to do it. It is the want of education, not its full possession, that fosters conceit. As the old adage has it:

"A little learning is a dangerous thing.  
Drink deep, or taste not the Pierian Spring.  
There shallow draughts intoxicate the brain,  
But drinking largely sobers us again."

The great men in any field of service, in any generation of the world's history, have been trained men, the peers of the best of their times, in knowledge, in faculty, in trained resource.

Now, passing these axiomatic facts, I come to the main proposition: the foreign missionary work of our day demands the highest possible intellectual preparation. I fix no standard; but, upon the general grounds I have already stated, I simply lay down the general proposition that the thorough intellectual preparation of missionaries is indispensable

to their success. Look at the work which our missionary forces the wide world over are attempting. It is the vastest work that is now on foot or ever has been attempted. The building of an empire like that of Alexander is a puny task compared to this, to which our brethren and sisters on the foreign field are devoting life and strength and all other gifts. For they attempt not simply once to speak the word of salvation the wide world around so that every ear shall hear it — that is the beginning; but more than that, they are planning deliberately, with the force of profound conviction and in obedience to a summons from the open Heavens, to take possession of the earth for the Lord Jesus Christ.

That is the work of the foreign missionary to-day,— not simply to fill India and its two hundred and eighty millions with one flash of the Gospel light, and so throw off our responsibility; but to preach the Gospel in India to-day, to-morrow, this year, next year, twenty-five years, a century, until the Gospel has possessed itself of the life of India, and turned her face toward Jesus Christ and the mighty future He is preparing for her people. We do not go to China expecting in a few years to complete our work. We go there for a task that may occupy us through two centuries, by all means and in all ways to arouse the attention of that great people, to turn their faces away from the past towards the future that Christ would have them possess, until China becomes a Christian nation. We seek the conversion of individual Chinese as a beginning; but we seek more than this internal revolution of individual life,— we seek the renovation of family and social life, we seek to fill the national life of China with Christian sentiment, her heart with Christian aspirations, that she may take her place among the mighty powers of the world, and serve the Lord Jesus Christ in all the ways of His Kingdom.

This is the work we attempt, not simply in one or two nations, but in all the regions of the earth. Wherever Christ is not known we are to proclaim Him, and to see as far as we may that He is enthroned in hearts, in institutions, and in national life. It is more than the building of a great empire, like that on which the Scipios and the Marcelli, the Gracchi and the Cæsars wrought; it is more than the planting and moulding of a nation and civilization like that of England. It is the filling of the wide world with the truth and Spirit of Jesus Christ, and the establishment of His eternal Kingdom in all the earth. But one such movement is possible in the whole circle of human history.

If we look over history, we find at once that the great missionaries whom we revere were men of highly trained minds, intellectually the leaders of their times. You heard last evening with thrilling hearts of the great missionary apostle, who was a master of the learning of his times, able to make himself a Roman to the Romans, a Greek to

the Greeks, and a man everywhere to sinful and lost men, that he might bring home to them the gracious truths of Jesus Christ. Paul is without a superior in intellectual training and power in the age to which he belonged. Think of Irenaeus, the great missionary to the martyr churches of Lyons and Vienne. Think of St. Patrick, who won Ireland to the faith. Think of Boniface, who won Germany and organized Christianity there. Think of Cyril and Methodius, giving letters with the Christian faith to the peoples of the East, and winning Scandinavia to the Lord. Think of the missionaries of later years: Carey, of India, making the Bible accessible to millions ere his death, ranking with the learned men of his time. Think of Judson, giving the Bible to Burmah, the peer of any man in America in his day, and an intellectual leader among the great hosts abroad. You say that all missionaries are not equal to these. I grant it. But to whom do we point when we would describe this cause, and lift up our hearts to its greatness? It is to these men, who were trained men, generals every one of them; not simply in native endowments, but in trained and developed power. And their learning did not fetter them, but helped them win their great success.

I pass in the next place to speak a little more particularly of the work which the missionary has to do, which shows still further why this intellectual preparation of which I speak is so needful. In the first place, there is the language of the people to be studied and mastered, so that as nearly as possible it shall be in his power to speak it as the people speak it, with the idioms they use, with the sense which each word or sentence conveys to them, so that he may the more effectively bring the Gospel to them, so that he may comprehend their feeling and enter into their thought. This work of acquiring the language is simply indispensable. There is no spot on earth where foreign missionary work can be done in the English tongue. The man is fettered who cannot speak the language of the people among whom he labors. Now you, young men, have mastered Greek and Latin, you have studied French and German. You have a task quite as hard when you undertake the mastery of a foreign language. You go to India; you have there the Tamil, or the Maratha, or some other tongue, to learn. Not an easy thing. You go to China, and it will be two years before you can begin to preach with effect; because wild preaching, with deficient knowledge of the language, is not very profitable, or edifying, or effective. The reason why, when we want missionary workers, we go straight to the colleges, is that there is where men are trained to acquire language in this way, that is where the facility is secured. We cannot say that every man must have a college education in order to do this effective work; but that certainly is the rule.

But there must be more than a mastery of the language. The

spirit of the people must be mastered. The institutions of the people must be studied, their literature known, their philosophy mastered, their faith understood; in a word, the people must be studied and understood in all the variety of their life. That is a part of missionary duty; it is a part of the effective and true preaching of the Gospel; because the preaching of the Gospel is not the repetition of a certain number of words, but it is the conveying from the mind of the speaker over into the mind of the listener the very truth of the Gospel itself, and not something else. The Gospel itself, the word of God as Christ Himself has authorized it, as the apostles themselves have written it—it is this that has saving power, not our poor travesties of it. The more clearly the missionary is able to deliver that precise message, the more truly he preaches the Gospel, the greater his power.

Then we must have churches organized. Here is the great work of the bishop. As soon as faith appears and repentance toward God, men and women are ready for baptism, and for a public profession of Christ. The church must be organized, and it must be supervised. As soon as you have a church you must have native leaders; it is not the missionary's business to be the pastor of a native church. He is to train the native pastors, and guide them in their duties. Thus there comes in a work scarcely second to that of the superintendent or bishop,—the training of the native agents, the men and women who are to extend the work on the right and on the left, who are themselves to become pillars in the church, its guides and leaders in the not distant future. Again let me repeat it, our work is not only to preach the Gospel, but to plant the institutions of the Gospel; to make its power permanent among the people to whom we go; to establish churches to live on for centuries, as the churches of England and Germany have lived, and blessed those nations. You see the reason why the mission school must start almost instantaneously, with the view of training the native agency to conduct the entire evangelizing work when the hand of the missionary is at length withdrawn. And it is only well trained men and women who can successfully direct these schools, and train the native leaders for their work.

Then there is the scarcely less important work of Bible translation, which is one of the greatest benefits that the missionaries of our day have conferred upon the peoples among whom they have labored. No man can attempt a work of that kind who is not a trained man, thoroughly trained, both in the knowledge which our schools give, and in this other knowledge of the people among whom he labors, of which I have already spoken.

A full college course for all and a theological course also for ordained men constitute the normal preparation for missionary work. We recognize the difference between the work done by men and by

women; and we also recognize that there are exceptions to the rule thus stated. We admire the career and influence of Horace Greeley and of Abraham Lincoln; but we know that these great men made their way to the high eminence they won, not because they lacked a college training, but in spite of this deficiency. So there are missionaries of great success whose intellectual preparation was not of the highest. We rejoice in what these men have wrought; we are sure that a thorough education would have increased and enriched the result.

The objection that such training as I indicate requires too much time is not valid. The call to missionary work includes a call *to prepare for it*. The twelve apostles were kept three years with our Lord, although the world was lying in wickedness all around them. Paul spent three years in Arabia after the midday flash of glory at Damascus gate, although Asia and Greece and Rome were sunk in heathenish darkness, and were perishing without the light.

Delay for full preparation is no loss. The man does more in the years that remain than if he began at once. Seven years in college and seminary, under able and inspiring teachers, who awaken the mind and guide its search and correct its judgments, and broaden the man, are precisely the preparation which the missionary to India or China, to Turkey or Burmah, to Africa or Polynesia, needs to make his labors wise, steady, enduring. After twenty years in the service he will have outstripped his brother of equal gifts who spent those seven precious years in the field rather than in studies. Studies may be too much protracted; but the standard I have named is within the reach of all whom God calls to this work.

Every missionary is a general, and must be thoroughly prepared for his post. He initiates a great movement, and shapes its forces, and directs its progress. He is constantly drawn upon for counsel, for courage, for plans, for rebukes, and for encouragements. The main body of every missionary force must be made up of native laborers, selected and trained and brought to their posts by the missionary leader. We are not to furnish all the laborers for China and India from America and England. The *captains* and the *soldiers of the line* must come from the native agency. This is the part of economy; and it is also the part of wisdom. Thus the argument for the intellectual preparation of the leaders is both confirmed and emphasized.

True missionary economy requires that only the best be sent. The cost of sending out a missionary and supporting him in the field is so great, that the duty of thorough preparation and careful selection becomes imperative. It costs no more to support a thoroughly educated man or woman than it does to support one but partly educated; and the expectation of service is decidedly greater. It is true that the

ability of Christian churches has not yet been fully tested in the foreign work, and we may fairly call upon them to spend greater sums upon this work. But it is a poor use of money to send poorly qualified men when better furnished men are to be found. And we can with a better face call for larger sums, if all the time we keep the *morale* of the service high, and can truly say that we send only the best men. The men we want, the men the service must have if it is to prosper and prevail, will not be likely to offer in great numbers, if they see poorly equipped men in the fields and Boards inviting such to go. There is no arbitrary standard of qualifications; every man should be considered on his merits. And Boards do not, wisely, tie themselves to any fixed course. But the college course is a general standard of thorough intellectual training; and the theological course furnishes a ministerial equipment universally recognized and approved as sufficient. And true economy urges that such qualifications be secured.

The college course is a natural test of mental power and manly quality. The eccentric, the weak, the sluggish, the hopelessly dull, fall out, or are discovered; and, as a rule, the men and women who show parts and power and good sense and power of influence in a college course, are the men and women upon whom responsibilities in after life may safely be devolved, are the men and women who give the best promise of usefulness and success. And the seminary course carries this sifting course still further. Thus the intellectual preparation of these courses in a two-fold way fits for missionary service. The training in language, literature, mathematics, science; and philosophy and history, yields the alert, versatile, furnished mind which the missionary service so peculiarly requires. It also reveals characteristics, and saves Mission Boards and young people themselves from serious mistakes.

God has a just claim to the best service we can render. And for the missionary service He is entitled to select the most capable and promising, and to have them as thoroughly trained as the best schools of their times can train them. The wisest, keenest, most powerful minds are not too good for this service. God demanded of the Israelites lambs without blemish, the best in every flock. And the demand is essentially the same in every field. It is a fond delusion that any man will do for Africa, while our best must go to India and China; that a weak man may answer for the Pacific Islands, but only first-class men can do anything in Japan or Turkey. The truth is, first-class men alone do first-class work in Africa or Japan; that second-rate men do second-rate work in Polynesia as certainly as in India or China. In every place alike the Gospel is to be preached, men's hearts and consciences won, the Church is to be built, education is to

be organized, the Bible is to be given to the people in their own tongue, and the life of a nation made instinct with the truth and spirit of Jesus Christ. There is no greater work than this for man to do; the age will bring none more majestic. And God has a right to claim that to this high endeavor our homes shall give up their choicest, our churches consecrate their best, and our schools yield their richest treasures. And may He accept the offering we bring, and make it serve abundantly in His Kingdom and glory.

The Rev. H. P. Beach, of the School for Christian Workers, Springfield, Massachusetts, presented the topic:—

#### THE PRACTICAL PREPARATION OF THE VOLUNTEER.

I am very sorry that I must invite Pegasus to come down and walk on the earth for just a few minutes, but I am not responsible for my topic, and on second thought I am not very sure either that it is a coming down; for the very same lips from which came these words, "Go ye and make disciples of all nations," also said, "As Thou hast sent me into the world, even so have I also sent them into the world." The Gospel shows us Jesus Christ among men; it pictures Him not only as the Son of God, but also as the carpenter's son. We see Him healing diseases and feeding the hungry multitudes. We see Him washing the 'disciples' feet, and telling them how to preach. We see Him as commander of a water-logged craft, and also as founder of a church. We see Him as teacher, as preacher, as servant, as Saviour. If we are to be sent into this world field as Jesus Christ was sent, let us be like Him. Let our aim be simply to reach out everywhere and touch suffering humanity at as many points as possible. That is what Jesus Christ did in His day.

"But how am I to prepare for this multiform work?" you ask. That is a difficult question, and I shall not attempt to answer it this morning, only to make a beginning at it. I suppose I might answer in a word by saying, "Young men and women, go through the world and keep your eyes open. Notice every possible thing which makes Christian civilization and Christianity what it is to you, because you are to carry that civilization and that Christian spirit into the world."

1. But to be more specific, I would call your attention first to the importance of knowing your own Board. You will love that Board when you get ten thousand miles away from it, and will wish you had cultivated its acquaintance a little more while in America. Do you know the policy of the Board to which you have committed yourself? Are you acquainted with its officers? That acquaintance will be of the utmost importance to you, you will find, when you get too far away to make it.

There are two officers especially whom I think you can practically help here before you go out. One of those men is the Treasurer of your Board. If you talk with him you will find that mission money is very carefully expended and religiously accounted for. Can you keep accounts? If not, I would advise you to learn how before you launch out upon that great sea of foreign accounts and exchanges and different kinds of silver, where you are to be cheated day by day by every man. Drop into the office of your Editorial Secretary, and you will find that it is a very valuable thing to be able to illustrate the foreign field. The so-called camera fiend is not supposed to be a friend of missions; but if you will learn how to use a camera, you will find it of service to your Board.

2. A second line of preparation has to do with your field. It is obvious that in order to choose your field rightly and to prepare for it in the way of outfit, you need to know something about its topography, its climate, its prevailing diseases. In case you are one of the early missionaries in a country, you will need to be a follower of the Apostle Paul, and know where your strategic points are. But when you get in a heathen land there are few means of communication between different parts of the country; so that you can learn a great deal more in your college libraries about the strategic points to be occupied than you can out on the field.

I would advise you to learn a great deal about its people. Learn how they think, what their religious views are, what forms of government and civilization you are going to live in the midst of. So also I would suggest to you to learn very definitely just what portion of your country your Board occupies. Learn what other portions are already occupied by other boards; and then, if you are fortunate enough to go to a land where missionary conferences have been held, I would advise you to get those conference reports. If there are none, get the periodicals published by missionary boards in your field, and study them; learn the methods employed and the comparative results, and you will find them of great assistance to you when you get out there.

I want to emphasize, as it has been emphasized at Northfield and elsewhere, the value of biographies. The periodicals do not give accounts of the failures of missionaries, but biographies, if true, will show you where all sorts of men have blundered. Now, missionary failures are the stepping stone to missionary success. It is not necessary, however, for you to lay that foundation when others have done it for you. You would better have success from the start, if you can.

3. A third line of preparation which I would suggest has to do with the material needs of yourself and your fellow missionaries. You want to make some preparation for food and raiment and habitation, for disease and death; for man is very human, and you will have all

kinds of experiences to meet, and might as well be ready for them. I suppose that Dr. Nevius in China, and the Catholic missionaries throughout the world, have not only benefited themselves, but the countries to which they went, simply because they believed in carrying something along to eat. You can do something for humanity, you can gain the friendship of many men who might be opposed to you, by a simple knowledge of gardening.

Many a man who has been called upon to go abroad to be the dispenser of the Water of Life, has had his life cut short simply because he partook of the waters of unsanitary wells. I would commend to you that apostle to the New Hebrides, Dr. Paton. See what *you* can do with a well. Remember, too, that in heathen cities there is generally no satisfactory water supply, and that life may depend upon your knowledge of how to make a simple filter or a condenser. It is something worth looking into now.

Romulus and Remus may be mythical, but I know that there is one man in Oberlin who would never have lived, probably, to get there if his father hadn't learned how to milk. Now, a heathen cow is a problem for any man; but there was not even a cow in this case; that man owed his life to a recalcitrant mother donkey.

I would suggest to you in this connection also that clothing has to be provided. Just think of that cultivated man, the bishop of New Zealand, sitting on the deck of that vessel of his, making garments for women who wished to leave the ways of heathenism! You will find that nakedness is one of the evils you must fight against. You young women know how to cut and make your own dresses; but you young men, can you cobble a pair of shoes? I remember that I practically was obliged to retire for about a week while my only pair of shoes were carried at a slow walk eighty-three miles and brought back. Since that time I have had the greatest respect for the Church Missionary Society College which has a class in cobbling.

You are to live in a house. Do you know anything about building one? Can you plane a board or do anything in the line of mason's work? If not, you can watch masons and carpenters, and can at least direct that line of effort in your new home. You will find that furniture is a desirable thing, and that freights are enormously expensive. If you will spend some Saturday afternoon in a furniture maker's factory you will learn enough about the principles of cabinet making and upholstering so that at a greatly reduced expense you can have furniture made by native workmen.

But life is more than any of the things I have spoken of, and I exhort you, men and women who are expecting to go abroad, not merely to feel your way there with just strength enough to get off the steamer; but go there with the fullness of strength. Patronize the

gymnasium ; get as strong as exercise can make you. Remember that you are temples of the Holy Ghost, and that you can make your temple a very efficient instrument. Some women, going to countries like Persia for instance, have almost wrecked their life simply because they didn't know how to ride horseback. A tooth may make you useless for several days, because you didn't learn how to extract teeth or bring with you a pair of forceps. When common diseases arise in your family or among your native friends, and there is no physician within a hundred miles, perhaps you will wish that you had learned a little about medicine. Very frequently a life dear to you and important to missionary work hangs in the balance, and a little knowledge of nursing would carry that life through.

One other point in this line,—it is an important one: death is the means by which a great many missionaries glorify God. It is a sad hour for you when you close their eyes in death, but it is a sadder thing still if you don't know how to perform the last rites for them. I would advise you to ask a few questions of an undertaker; it will help you wonderfully in that sad hour.

4. A fourth line of preparation : practical educational preparation I will call it. A great many lines of work have to be done for mission purposes solely, and perhaps the commonest are book-binding and printing. Nearly every mission has a press. Are you going to know enough about the work so that when the manager who has technical training is called to America you will be able to take his place? Suppose you are five hundred miles from a book-bindery, can you bind a book? You can learn enough about it in an afternoon to bind your own books and periodicals ; get the practice now.

But the industrial education is the special thing which I wish to speak of under this head. It is a practical necessity in a great many countries where the arts of civilized lands are unknown, or where competition is so great that the men or women becoming Christians are practically thrown upon the church for support. If you will read the story of Lovedale in South Africa, or of Mangalore in India, or of Norfolk Island, you will see what a wide field this opens up before you. If your Board, in the field to which you are going, happens to have industrial schools, learn carefully all you can here about these lines of work which are favored by your Board.

Dr. Smith has spoken of normal training. I wish you would look up that passage in Mackay and see what he says about normal training as the key to the solution of many problems in Africa. Kindergarten work I want to speak of. You young women, many of you, will go into thousands of heathen homes; you will come into contact with multitudes of young lives. Have you ever been in a kindergarten and asked yourself, would not this same work be of even greater value on

the foreign field? I think that over the door of every kindergarten of heathenism there should be the same inscription that there is over a paradise of children in Kobe, Japan, "Glory Kindergarten." Not only is the life of the children made glorious, but the great God is made glorious in their thoughts.

Music: You will have to teach music whether you sing or not. You might just as well learn to play an instrument and sing in some sort of fashion now. I would advise you to take steps immediately to do that. Music suggests time, time suggests watches. Heathen countries of course know nothing about eternity, consequently they care little about time, and it is a great part of the missionary's work to make them feel its value. I spent a solid day once in mending the main spring of my watch. Now, if I had known what you may know, that it is a valuable thing to learn how to put in a watch spring, and if I had carried one along with me, I would have saved a day of missionary time.

5. Another line of preparation that I would suggest has to do with evangelistic work. A magic lantern is an instrument of the Lord if you know how to use it. Another suggestion in this same line is the value of street preaching. Now, it is not an easy thing when you only half know a language or are liable to be interrupted, as St. Stephen was, to learn how to do street preaching. You would better do it right here in this country; you can prepare yourself for that kind of work here. Some of you went down from Northfield last year to New York, and found it a very valuable piece of preparation to go to a mission hall and present the plain truth of the Gospel in a clear way. You might just as well do it this summer as to wait two or three years longer.

6. A sixth line of preparation has to do with organization. You are to be, as Dr. Smith has said, the leaders of a new church. You can use the training you have in your societies here to prepare you for the work of organization. There is a young people's society which ought to be established in your church; it is a hard piece of work. Take it up and follow up that line until you become thoroughly familiar with it. I suppose that home missionary work during a summer vacation would give you an all-round preparation which perhaps would be of greater value than anything else.

7. A seventh kind of preparation which I wish to suggest has to do with shepherding the mission flock. It is not a flock which is easily shepherded; much will have to be provided for. The Sunday-school is the best agency so far discovered to do that work. But do you know the best methods of conducting a Sunday-school? All your church, remember, will be in the Bible school.

The work which a great many of you might profitably do, that of house to house visitation, is of great value abroad. I can't tell you how much that will help you in the work of shepherding the strange flock that is to be committed to you.

8. The last point that I wish to speak of is this—preparation for personal work. The time has passed when a man will simply go out and harangue a great crowd of heathen. That has its place of course, but missionaries have found out, what the Young Men's Christian Association discovered years ago here in America and England, that the most effective form of effort is hand to hand work. Have you ever thought of debate as a means of preparation for that! If you have not, and you have much to do with Mohammedans, or the Brahmin pundits, or the Ontologists in Japan, you will say, "O, that I had been taught to think on my feet!"

Another art to be acquired is that of making friends. You must get hold of men before you influence them. Heathen men and women are hard people to get hold of. It is easy to make friends with persons who are congenial to you, but have you the power to go to a man or woman differing from you in culture or nationality or religious views and make that person love you? Can you pour the great love of your heart out upon persons indiscriminately? If you have not that power, learn something about it. And I would suggest that you learn how to do this in the slums of our great cities, for there are your foreigners, your men of different creeds.

Personal work with your own fellow students is a most valuable preparation for missionary work. Oh, fellow students, if I could only live over again my four years in Yale College, I tell you, under God, more men would be brought to Jesus Christ than were brought to Him by me. I did not realize the value of personal work then as a preparation for future service. You are not sure that you will ever touch foreign shores; God's plan for you may be very different. But you have a mission field wherever you are. Just say, "O God, I want to do Thy work among the perishing heathen; but help me to do this work here and now. I will take any success in it as an indication that Thou wishest me to do a wider work."

Fellow students, I have not begun to mention the points I might mention. A great many of these things you will never be called upon to do. There are a multitude of things not mentioned that you would give a great deal to know how to do when the time comes. My only plea then is this: you must touch humanity at a multitude of points; prepare to do so now, and don't suppose that it necessitates a lowering of your consecration. You remember that the usual Hebrew word for consecration means "to fill the hands." For this great work of the Master in the world-wide field I urge you to fill your hands as well as

your heads and hearts. And may the great God bless you in the work!

The Chairman :—

As I announce the name of Rev. J. Hudson Taylor, the Founder and Director of the China Inland Mission, who has come to us all the way from England especially to attend this Convention, in answer we believe, if we believe anything, to the prayers of many of those who have had at heart the deepest spiritual interest of the Convention — as I announce his name, I cannot express the gratitude that I have to God, and not only that I have but that you have, that He has seen fit to make possible this visit.

#### THE SPIRITUAL PREPARATION OF THE VOLUNTEER.

Dr. Taylor said :—

As I look all around me, upon this sea of faces, my heart would sink within me if I thought that we were dependent for blessing upon any or all human agency. But, oh, when one looks up and recognizes in the great Father, the One from whom all blessings come, the One who opens His mighty hand and satisfies the desire of every living thing, I feel, beloved friends, that you and I have got to do with One who can fill to overflowing every heart in this large church. I have known a great deal about pumping. It is pretty hard work, especially when the reservoir is empty. You may work like any Trojan and not get anything, because there is nothing to get; but overflowing is so different! And there is no real equipment complete until our hearts are full to overflowing with the love of Christ that passes knowledge — until we are filled with all the fullness of God.

Now, do not misunderstand me. I have not a word to say against the fullest preparation that God gives us to make for His service. Do not depreciate the value of little things. I think every year of my life I get to think more about little things. I was much helped when quite a lad by reading of a Swiss pastor who was taking great pains in writing a letter. When a friend said, "I would not take pains with that letter if I were you; so-and-so is so illiterate that he won't know the difference," he replied, "But the Lord Jesus is looking over my shoulder, and I am making every letter for His eye: it is with Him that I have to do." I am quite certain that that little incident has many a time led me to try to glorify God in the address of a postal card or an envelope. I don't think a Christian man ought to tempt a postal agent to think bad thoughts or speak bad words. I have spent many hours of my life endeavoring in vain to ascertain the meaning of the writer who sent me an ambiguous letter. I do think, dear friends, that

if we are to be perfect as our Father which is in Heaven is perfect, we shall not think lightly of what are often called little things. Ought we not, in the spirit of that text, to do our best in everything that we do, and not to do anything that is not worth doing our best in? Nothing but the power of the Holy Ghost will enable us to do little things with pains and with patience, gladly and joyfully.

It is one of the great promises given to the pure in heart, "They shall see God." And oh, if any one needs to see God, surely it is the missionary. He will see evil, plenty of it everywhere, and if he cannot see God, he will be deteriorated by the influences around him, and he may lose his power to save others.

Now, as to spiritual preparation, I scarcely know where to begin. Of all preparation the most important is to know God. I think there is no question about this. And to know God you must know His Word. I would urge upon all of you to make a devotional study of the Word of God the first thing in your lives, the first thing absolutely. God has given to you and to me a plan by which we may infallibly succeed in all that we put our hands to. "Whatsoever he doeth shall prosper." Now, I need not tell you, my dear friends, that I am a believer in the verbal inspiration of the Word of God; and I believe it on the same ground upon which I believe many other things. For instance, I have been two or three times in the States. I have had a few of your notes pass through my hands. I have never yet been offered five cents less than the value of that note for it, and I have got to imagine that they really are what they represent, and that a bill for \$20.00 I should be a fool for parting with for \$19.50. I wish I had always dealt with the promises of God on those grounds. I have never been disappointed when I have so dealt with God's promises. And after a life spent in missionary service,—it is forty years ago to-day since I landed in China the 1st of March,—a life that has afforded me more opportunities than many lives of putting practically to the test both the directions of God's Word and resting upon the promises of God's Word, let me tell you I cannot look back on one instance of disappointment where in a right spirit I have followed the direction of God's Word, or one instance of disappointment where I have put my trust on the simple promise of God. I believe we want to get to look upon this Book as our guide and director, to come to it in the same spirit that I would take up one of your railway time-tables. When the schedule states the train will leave at a certain hour, I expect it to leave. Now, look upon your Bibles just as you look upon your railroad guide: expect to find the information you need and expect that that information will be reliable, and you will not be disappointed. And I just mention this by the way. Well, then, with that belief, having close attention drawn to that first Psalm, we find there a very simple guide

to prosperity in Christian work. That was a matter of very much moment to me, for at that time I was just forming the China Inland Mission. I wanted it to prosper, and I said, "If these directions are sufficient, by God's help the mission shall be prospered."

Now, there has been much failure on my part and on the part of those who have worked with me, but there has been no failure on the Lord's part, none at all. That little work began in a very small and tiny way, and the Lord picked the least man perhaps physically and intellectually and in every other way that He could lay His hand on when He called me for that purpose. But the great and mighty God has been working, and, thank God, there are now in connection with the missionaries and their associates over six hundred men and women and about three hundred native laborers working in connection with us, and over four thousand communicants, and many candidates for baptism in over a hundred churches in inland provinces. It would take you a month perhaps to go over to Shanghai by either of your American routes. But when you got to Shanghai, it would take you a great many months indeed to get to our more distant stations. Now, at these great distances in the far interior of China, God has been blessing and prospering His great work. And why? Because it is His work. And there let me just throw in a remark. You must bear the childish way in which I am speaking to you—I do not want to lose the opportunity of just bringing the thought that God's work is God's work; it is not men working for God, but it is God working through men. And oh, my dear friends, the preparation of preparations is to be such a man as God can work through. There is no fear that He will not work through one who is fit to be worked through. If we are only in that state of soul in which the Lord can use us, He is delighted to use His people. Oh, He loves to use them! Now, if we believe that God's work is God working, then there is infallible success before us. That object which God has to attain will be attained by those who are in His hands, who are free in His hands to be dealt with as He sees fit. Oh, let us trust in God to work.

Will you kindly read over the first Psalm, and especially the first three verses of it, and you will see the line of things to be avoided, the line of things to be taken; and the positive direction is simply this: "Delight, delight, delight in the law of the Lord, meditating on it day and night!" Only get your delight in it and there is no fear you won't meditate about it. We all meditate on the things that are our delight. I remember some years ago, on coming home from China, I soon found out what was the special delight of my children at that time. They were talking of their bicycles, their bicycle tournaments, the cups they had won and expected to win, and that sort of thing. It was a comparatively new enjoyment to them. I hadn't to ask them

where their delight was ; I found it out easily enough. And you talk with any man, and you know a man of business will talk shop, a man of science will talk science ; you will find out where a man's delight is. Now, by God's grace, let us have our delight in this Book, and our success is secured ; not to be secured, but is secured, by the infallible Word of God ; for God, who cannot lie, says, " *Whatsoever he doeth shall prosper.*"

And that is another all-round thing — " *Whatsoever he doeth shall prosper.*" The recreation, the family life, as well as the missionary life, will all be made a success if we are carrying out the simple directions given in the first two verses of the Psalm.

And why is delight in God's Word so important ? Because through it we get to know God. And may I draw a distinction here which is very important ? You may know a great deal *about* the Word of God and not *know* the Word at all. The Jews knew an immense amount about the Old Testament Scriptures. I suppose the learned Rabbis knew them almost by heart, but they did not fulfill them : they did fulfill them rather, unwittingly, by crucifying the Lord of glory. It is one thing to know a great deal about the Bible, and another thing to know the Bible. The men that know the Bible are never sceptical. If you take an object and put it under the microscope, you will have no doubt about it being man's work or God's work. The finest cambric becomes coarse sackcloth under the microscope ; the finest needle is converted into a ragged poker when seen under the magnifying glass. But suppose you take the sting of the bee and a tip of a butterfly's wing, and put them under the microscope ; observe each successively, noting the polished outlines and filament-like structure of the one, and the exquisite coloring and delicate texture of the other. You will soon know which two are man's work, and which two are God's work. And when God's Holy Spirit turns His flash-light upon the Word of God, and you see it in that light, and when under the magnifying power which the Spirit gives you read that Word, you might just as well tell me that that butterfly is man's work as that this Book is man's work. My dear friends, I am not troubled a bit by scepticism ; I know that this is God's Word. I want you to know your Bibles. It is a big book. Those of you who are accustomed to read it through systematically are very well aware of that. I have read through my Bible many times before daylight. In my very busy life I haven't been able to get a quiet time and a quiet mind for devotional reading oftentimes through the day. In my journeys in China and elsewhere I have found that the only way in which I could be quiet sometimes was when everybody else was asleep. And, rather than lose the opportunity of having this time with my Bible and my God, I have systematically got up at three or four in

the morning, and had an hour or an hour and a half to devote to Bible reading and prayer, and then laid down for a little additional rest before breakfast time. I have found unspeakable blessing and profit in these quiet morning hours. I don't say this is necessary for all; many could not do it, and many do not need to. But if the other work of the day seems to prevent, you can have the time before for your Bible and your God. Don't play through your concert and tune your instrument at the end, but tune your instrument before the concert begins, if you want harmony. This is only a means to an end; but it is a blessed means to a blessed end, that of knowing God.

Men may know a great deal about God, and not know God. The men that know their God shall be strong to do exploits; they can't help it. When there is life and power in a man it will come out.

I like the expression in the ninetieth Psalm, "The beauty of the Lord our God." We have such a beautiful God, so absolutely perfect, so delightfully real, so very near! Oh, it is well to take time to think about Him; it is well to take time to get to know Him. And you can't be holy in a hurry; it takes time to be holy. It takes time, and needs a reverent and a fruitful communion with Him. But He is so delightfully real, and so beautifully true, and so tender and so strong. And I find this, that the more simply one comes to Him, and the more simply one trusts Him, the more delightful He seems to be. There is a passage that my heart delights in exceedingly, in which the Lord Jesus "rejoiced in Spirit." I never think of it without rejoicing in spirit too. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." It is well to be one of the babes to whom God reveals Himself and the wonderful things written in His love.

A few years ago I heard a sentiment expressed by Professor Charteris, of Edinburgh. About seven hundred students of the University were gathered together at the close of the session for a united communion service. The Professor, who was leading our thoughts, gave us this thought: "There is but one life on earth," he said, "that was a life of steady development—only one uninterrupted development; it was from the cradle to the Cross. All true Christian life, it seems to me, is like the life of Christ lived backwards. True Christian life begins at the Cross, at the blood-shedding; the development of Christian life is toward the cradle, until the child of God can rest like a babe in the arms of Infinite love." I commend that thought to you; it has been a great help and comfort to me. It is only the little ones that grow, you know. As soon as we become too big we cease to grow. And it is the little ones that get most caressing; and the more simply as a little child one comes to the great and glorious Father, the

more simply one just tells Him one's heart's desires, the more simply one depends upon Him if circumstances of need have arisen, the more sweetly, the more tenderly, the more lovingly does He manifest Himself.

We have all in our God that we need for our missionary enterprise; and apart from Him we have nothing that is competent and sufficient. We must keep in touch with our God. You have seen frequently the experiment in which a number of persons take hold of hands, and one of them touches a leyden jar, and the stream of electricity passes through the whole; but let any one break the connection, and he can shock no one. You have seen a person stand upon the insulated stool filled with electricity. Let any one come near him and touch any part of his body, and the spark will fly; but step off the stool and there is no power. We want, dear friends, to be separated unto our God. We want to be in touch with Him continually, and to know Him, to know what we can count on.

The spiritual preparation is to be knowledge of God, the Spirit of God, the Word of God. With that, everything else that God may give us or enable us to acquire may be useful; without it, everything else will fail.

I am quite sure from personal experience, dear friends, that you cannot go and live among the heathen people without one of two things taking place. You will either be growing in grace and in the knowledge and in the love of God, or you won't be standing still, you will be going back. There is an immense power in majorities, and no one can escape that power. But God is the majority, and if we are in touch with Him it does not matter though all the world is on the other side. The man who stands alone with God is with the majority. In all your preparation and through it all see to this, that you are day by day growing in grace and in the knowledge and in the love of God and of Jesus Christ our Lord. See to it there is no hindrance to blessing being poured into your own hearts.

Now, through your student course, and with regard to your future course, see that day by day you begin with God, and, beginning with God, he will enable you to go through the day with the sweet knowledge of God. There is nothing so helpful. I am naturally very nervous I remember very well when I went in for my final examination as a medical man: I was pretty well up in my subjects, for I had done honest work; but when I got the paper and read over the questions my mind simply began to swim and everything became black. I didn't know where to begin; I didn't feel I could write anything on any of the topics before me. What did I do? I just went to God in prayer; and after a few minutes of prayer my mind was calm, I sat down and wrote, and, thank God, my examination was comfortably and safely

passed. There is nothing helps the mind to be more clear, nothing helps in anything one has to do, more than communion with God. And if there is anything that God does not help one to do, keep clear of that. That which communion with God will not help is not a help to us in our preparation for missionary work.

There is a very sweet promise of God I want to leave with you as I sit down. A full equipment is to be filled with the Holy Spirit. And how simply it is to be attained! You know where to go. That poor Samaritan woman did not know in whose presence she was. The Master said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of HIm and HHe would have given thee living water." And she did ask, very ignorantly indeed, not knowing what she asked. He knew, and HHe gave her that which she so ignorantly asked. He said to her, before HHe had fully blest her, a word that is recorded for your instruction and mine, "Whosoever drinketh of this water shall thirst again." Oh, how true it is; all the waters of earth, how thirsty they leave us or how soon we become thirsty again! "But," continued our Master, there is something better, "whosoever drinketh of the water that I shall give him shall never thirst"—shall never thirst! It may have been the end of 1868 or the beginning of 1869 when I discovered that "shall" means "shall," and that "never" means "never," and that "thirst" means "thirst." I can't tell you how delighted I was, for I was so thirsty at the time. And so hungry and thirsty was I as the Spirit of God just threw his own Divine light on those words, and I saw that "shall" means "shall," and "never" means "never," and "thirst" means "thirst," I leaped from my seat; I could not sit still. How I did praise God that the thirsty days were all past! Well, you know, it is only a little over twenty years since then, and they haven't come back since; and twenty thousand years hence, when you and I meet up there, I shall have the same story to tell you. He has promised it to me and I believe it.

But don't misread His Word. He does not say whosoever *drank* shall never thirst; but whosoever *drinketh*. It is in the present tense. We are not, with the appetite taken away, to stop drinking: "Whosoever drinketh of the water that I shall give him shall never thirst." Isn't it glorious to feel that every one of you may just take that living water now and drink now and thirst no more; and to find you have got the well, and that you haven't to go and seek it—so different from the old pumping I used to try, and that was so ineffectual? You cannot give people that which you yourself don't possess. What is the use of going over the beds with an empty watering-can? But when the Lord fills it and keeps it full and gives you delight to drink day by day, it just overflows! Go amongst your beautiful hills and see a

waterfall, and put a great barrel under the waterfall, and it will soon be full and it will overflow, and as much water will overflow from that barrel as comes down from above. Take that great barrel away and put a little bucket there. The bucket will soon be just as full as the barrel, and when it overflows it will overflow just as much. I am the little bucket: it is easily filled and the flowing is so easy; there is no toil, there is no labor.

I have seen of late years many missionaries who have drunk of this living water and who tell me that missionary work has become a new thing to them. I don't think a week passes over me in which I do not get letters from missionaries telling me of men or women who, the very first time they ever heard there was a Saviour, accepted Him from that moment. That is the sort of work that is wanted. And those who are blest are ready to give the blessing. You will hear in some quarters a great deal about Apostolic Succession: I would advise you to become successors of the Samaritan woman. The twelve apostles went into the city to get food, but never a person did they bring to Jesus. But that poor woman brought half the city. May God so equip you and equip me and use us to His ends!

The Rev. Jno. M. Worrall, of Danville Theological Seminary, Kentucky, said:—

If the student means to do work in the future he must prepare for it by present work. The soldier is not made on the field of battle, but in the place where his drill goes on; and in my observation of students with whom I have to deal every day, I have been led constantly to press that question, Won't you begin now? Here perhaps are over three hundred students about you, two-thirds of whom are not Christians. If you can't win a soul to Christ now, do you think you will be fit to do it when called to the foreign field? I want to say to students, the very best way to make that preparation is to begin right here, like one of the early missionaries who on his way to the foreign field commenced with the sailors on the ship.

Now, to emphasize the remark of another speaker, if we had that preparation of heart, that knowledge of God, that sweet and blessed influence of His, then we would not wait for some future time to do it; but the overflow would water souls now, and win souls now, and trophies would go with us long before we reached the active field.

Mr. Jameson:—

I represent all North America for the American Baptist Home Missionary Society. And it occurred to me, what a grand thing it will be for these students to prepare themselves in this great field of

North America, which can be the training school for the world, to preach the Gospel for all the world. We want students to go out and take the vacant fields and the destitute fields, and preach the Gospel, and thus fit themselves for the larger work. To-day you can fit yourselves admirably for real service by going into the great West. And, while this is strictly a foreign mission convention, I want to say that the work in which I am engaged and which I represent takes in a large part of heathendom. We have eleven millions of people in Old Mexico who are virtually heathens; for Roman Catholicism, in its practical working, is a heathen system: it is glossed over by some of the externals of Christianity, which constitute it a fraud. And so we want missionaries to go to Mexico, and take that great field for the Lord Jesus. And so think it over, dear friends, where you can go and practice as missionaries before you can go into the great foreign field. A man who is willing to take an obscure place in his own country is just the man that God wants to take a large field in the great world beyond.

The Rev. R. Thackwell, D.D., of Dehra Doon, India, said:—

We cannot place too much importance on the spiritual character of the mission work. It is possible there may be a great deal of spurious work done that looks like work done for God; but the Spirit being absent from it, it is not true work. We cannot, therefore, put too great stress on this spiritual character of the work. We have had these three things put to us to-day, the spiritual, educational, and practical. The practical is very much neglected. We need, for the training of young men for the mission field, such institutions as will develop these three sides. We need more such institutions as I met once in Missouri, where young men receive practical training in carpentering, book-making, printing, farming, and other industrial work. Why do I place stress on this phase of the missionary's education? For the simple reason that young men have gone out, and still continue to go out, who are mere babes in regard to business. They have received an excellent scholastic education, but in the field they are at a loss in regard to the simplest things that involve attention to business. On that account it is so necessary that institutions should spring into existence which from the beginning will educate young men for the mission work, with a special eye to their future when they go to the mission field. If they must train others in different directions, how can they do so unless they have the training themselves. Therefore, they must learn in order to teach. And especially would I lay stress upon this point, that in the future, young men should be trained to the practical parts of the mission work, so as to be able to keep accounts and attend

to building, and carry on what are called the secularities as well as the spiritual work.

Rev. Dr. Pierson, of Philadelphia, said:—

One of the most inspiring thoughts that was given to us this morning was that about reading life backwards from the cross to the cradle. And it reminded me of one of the sweetest things I have discovered in the New Testament with regard to our personal life in Christ. It is what Paul says in the twenty-third verse of the fifth chapter of Thessalonians: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Now, as I believe in the inspiration of the Scriptures, and the words as well as the thoughts, I believe in the inspiration of the order of the words. It is generally quoted, "body, soul, and spirit." But it is not so; it is "spirit, soul, and body"; and there is a reason for it. And I want to suggest to you, my fellow students, that if you want the best kind of intellect and the best kind of body, begin with your spiritual culture, and read culture backwards. Don't begin by trying to get a good body, then a well furnished mind, and then look for a spiritual life; but begin with a spiritual life, and let that permeate your intellectual development, and then your physical culture.

I have made lots of blunders in life, but God has taught me some lessons, and I will confess them to you in six words: waste and haste, the first pair; fear and care, the second pair; and pelf and self the third pair—three great blunders. Waste and haste: no man has a right to waste, and no man has a need of haste. If you are a child of God, the work is God's. It is not even your work; it is not true that you are working for God, but it is true that God is working in and through you. I like that exhibition of this fact in the Word of God. It does not even make us His agents; it makes us instruments through which the agent acts. I want you to feel that there is only one actor in the universe, and that is God. We are all instruments, and we can do nothing of ourselves. A saw can't set its own teeth; a hammer cannot guide its own handle; the vessel can't make itself, and it can't fill itself, and it can't bear itself. If you are ready to be the instruments of God, even though men lose sight of you as agent,—and just remember that He is the actor and you are the instrument,—you will no longer then be in a hurry, you will no longer be wasting Divine material, and you will learn the Divine lesson that in everything by prayer and supplication with thanksgiving you can make your request known unto God; and you will be careful for nothing, and the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus.

Brother Taylor says he has been a nervous man; so have I. He says he has been a careful man; so have I. I believe carefulness is sin.

The thing God wants is that you should be laid at His feet and ready to be used, and he will put you in the sphere where he wants you. You need not give yourselves any anxiety except to be where God can use you; and that is the only care that you or I ought to have; and that is a lifelong care,—to find where God wants us to be and what kind of people he wants us to be, and then submit everything else to Him.

Now, as to pelf and self. Avarice is a care about compensation of a pecuniary or worldly sort; and the man of God should stand before the world and manifest the fact that he is simply looking for compensation from his God for the work he does; not jealous about money matters, not looking for paltry pelf,—burying self out of sight, with its three great branches, avarice, ambition, appetite. Look at that phrase, "Deny thyself." Uproot the plant self: bury self out of sight; and on the ruins of self let the temple of God be built.

Mr. W. Spencer Walton, Director of the Cape General Mission, South Africa, said:—

May I just emphasize, by a few words, as one just from the mission field and the very center of fetish worship and superstition, the absolute need of going to that work filled with the Holy Ghost? Remember that when you get out there it is very different from being in a place like America. You are surrounded with influences and evils under the full power of the devil, and unless you are filled with the Holy Ghost you will soon be way down to the ground. I once rode by a mission pointed out to me as an educational establishment with a very little of the spiritual; but the mission station was absolutely in ruins. It was in one of the most wicked states in South Africa. Therefore, do remember the one great truth—don't think of leaving until you feel in your own hearts that you are filled with the Holy Ghost. There is a word once said by a lady from America which I have never forgotten—Mrs. Pearsall Smith: "You ask for more of the Holy Ghost. You are always asking for it. Remember it is not that, but it is the Holy Ghost wants more of you." And then when you do go there remember that evangelization precedes education. I was told the other day—how far it is true I do not know—that some of the preachers of infidelity in India, at the present time, were educated in our Christian colleges. Therefore remember that evangelization goes before education. You cannot argue a heathen into being a Christian, but you can argue yourself out of Christianity.

Let me say another thing: whatever you do, remember that you get hold of practical knowledge. We don't want missionaries who walk about in black coats only and do nothing. We want men who

can tuck up their trousers and thatch houses, and who know how to cook and to cook well, and can do a little tooth drawing. If the heathen know you can pull teeth in Africa, you can not only get their mouths open to pull teeth, but to speak into them. Therefore I say, while I would not set aside the higher education, remember that if you want to reach a certain class,—and in Africa you haven't the clever Chinaman and Hindoo, but a man who when educated is a boy or a child to his very end — you want the practical education.

The Rev. Geo. Wm. Knox, D.D., of Tokyo, Japan, in closing the discussion, said:—

On the intellectual side there is no emphasis which can be put which is too strong. Take up the single question of the language. For a man in the great Oriental nations to speak to the people as he should needs five years of hard work upon the language. Take your study of Greek, of Latin, of Hebrew, and of German, and put them all together, and they don't equal the task of learning the Japanese or the Chinese so as to be master of the situation. Now, if a man in this work slight his preparation, if he finds he is not ready to make that preparation here year after year, he may have a call to cobble shoes in the United States, but he has no call to cobble them in China. That is the first point.

The second point, on which also the first speaker spoke, is to learn the people to whom you go. There is no intellectual preparation here which is too great to prepare a man for the mastery of the situation there. You are going to great empires, empires with great histories and with great philosophies, and with great literature, and with great systems of ethics; and there is many a man that goes there and instead of giving them the foolishness of preaching, gives them the preaching of foolishness. Now, remember that there is a mighty distinction between these, and that the man who is going to be successful in the great empires of the earth wants to know what is the message he is to bear and how he is to bear it to those great peoples.

In the third place, a man needs intellectual training in order that he may distinguish between the essentials of Christianity and the non-essentials, so that he may know how he is to preach Jesus Christ as St. Paul preached Him. He may have to meet the stoics of China and Japan in the market place and on Mars Hill, and ought to be prepared to do it. You may meet none of their prejudices with scorn; you may obscure no light which has come to them from God; but, understanding their teachings, you may from their own Scriptures proclaim, like St. Paul, Jesus Christ and Him crucified. Unless a man is prepared to discriminate and to understand his own teaching he would far better stay at home than go into the great empires of the East.

One word as to the practical preparation: Study the field to which you are going. Don't offer yourself indiscriminately, to be sent by a committee far off to any field that committee wants to send you to, without knowing your capabilities. Some of you may offer yourselves as professors in seminaries in the United States; others as ministers of country parishes; others may be ready to fill city pulpits. As you would discriminate in regard to your calling here, discriminate in regard to your calling there; for the capabilities God has given you are part of that calling. Study your field, and, when you have studied that and your own capabilities, then, on the practical line, if you are going to South Africa, you have one course of preparation; if you are going to India, you have another course of preparation; if to China, another course; and there is no indiscriminate fitting for the foreign mission field more than there is an indiscriminate fitting for every position or any position in these United States of America.

Now, as to the spiritual fitting of the missionary. Surely a missionary is only the ordinary Christian, is he not? He is only what every Christian should be, is he not? Is there any difference before God between a man who goes to the foreign field and a man who stays in the home field? Is not the one single distinction between the man who is a Christian and the man who is not a Christian the distinction between the man who has given himself to God in the very depth of his being and whose final prayer is always in every circumstance this, "Thy will be done," and the other man, who is merely baptized into a name which he takes upon his lips, but allegiance to which he does not avow? It is the true Christian experience, which, like St. Paul, knows, "That for this end I was called, namely, that through me the grace of God might work for salvation to other men."

And this in conclusion: Has there come to you the vision of Jesus Christ? If you are going to China or Japan you need not go there to teach a mere theism. There is splendid teaching in China and Japan that comes close to the purest theism. There are splendid ethical teachers; and some of the teaching is of the best. You are to live very close to Jesus Christ if you are to exceed it. You need not go there as the teacher of a mere philosophy; they have a great philosophy, and you have need to be a profound thinker if you fathom its depths or excel it. But you go to China and Japan to preach Jesus Christ and Him crucified, as St. Paul preached Him. You are to go there, having a glimpse of the glory of the Son of God who by His grace and truth showed forever that He was the only begotten Son of the Most High. And you are to be able, having seen His beauty, to stand up before men who are the followers of Confucius, men before whose eyes there is a mighty thought of the greatness of this universe, and to whom you speak of God, infinite, eternal, and

unchangeable, in His being, wisdom, and power,—that God who, making all things, upholds them by the word of His power; and to those men of intelligence, to those men of thought, you are to give the reason why you dare to believe that the Son of the infinite God was incarnate for us and for our salvation. And unless the reason which you can give is a deeper reason than that which you will extract from any treatise on apologetics, you would far better count the cost and remain this side of the Pacific.

SECOND DAY, THURSDAY, MARCH 1, 1894.

*Evening Session.*

Mr. W. E. Blackstone, of Chicago, conducted a brief devotional exercise, and read a portion of the fifth chapter of Second Corinthians.

THE SPIRITUAL NEED AND CLAIMS OF CHINA.

The Rev. J. Hudson Taylor said:—

I hope you can all see this small map of China. It was prepared for use in England, and it has, as you will see, in one corner a little sketch map of England, that some of us think a great deal of, you know. It is just put there to give you an idea of the scale of the map. I fancy there are some of our people in England who think that England is pretty near all the world. They wouldn't be very long in this great country before they found out that England was not all the world. Might I venture to remind such an audience as this, an audience of students too, that America is not all the world? It is a very great country, but it is not all the world. God forbid that our hearts should ever be satisfied while any part of the world is without Christ. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Ah, He loved all the world. Our blessed Saviour could not rest in heaven itself and leave you and me out. He must come to seek us. But those poor people in China were also embraced in that mission of love, and He did not leave this earth of ours without giving command that we should preach the Gospel, aye, and to every creature. And, as our dear friend Dr. Pierson has truthfully remarked, if the inhabitants of the world are ever to be reached they must be reached in one generation, in each generation, for they pass away. Fifty-nine generations have passed away since the Lord Jesus said, "Preach the Gospel to every creature." Is the sixtieth also to pass away, while His people, comparatively unheeding His great command, can leave nations like China comparatively untouched?

I am very safe to say this: We have not to-day a missionary worker, ordained or lay—a missionary or a missionary's wife, or an unmarried missionary, male or female, reckoning them all together—for every five hundred towns and villages of northern and western China. My brethren, does this look like obeying our great Master's command? Oh, think not so much of China's needs and claims as of Christ's needs and claims. When on earth His voice was heard. That

voice is silent; He wants your voice to go. When on earth His eyes wept over the perishing. Those eyes weep no more; He wants your eyes to weep over the perishing. Christ has need of you, dear brothers, Christ has need of you, dear sisters. To many of you here it may be His call, His claim, His duty will require you to work at home, and it is very blessed to work at home if He wants you to. But there are many others, I am quite sure, who, if they are abiding in Christ will not abide in the United States. The Lord has need of lights in the darkness. And oh, how great the darkness is!

We thank and praise God for all that has been done for China. Some of us are more thankful than you can well understand. It was a very different China to which I went forty years ago, in which I landed forty years ago to-day, the 1st of March,—a very different country from that to which one is to go now. But while much has been accomplished for which we praise God, how very much there is still unaccomplished. I hold in my hand a diagram in which the population of China has been estimated at 250,000,000; 300,000,000 would not be an excessive estimate now. All the Christian communicants in connection with all the churches, including those from Europe and America, are exaggerated by that little white spot in the center. Has the Lord not need of you, dear friends, to go and win for Jesus some of those who are in darkness and in the shadow of death? Ought not some of those five hundred towns and villages to be reached and to be reached by you?

If we had only the Chinese proper to deal with that would be a tremendous thing. But I want to tell you that we have in China seventy different tribes of aborigines, who many of them do not speak Chinese at all, or at most only a few words in order to have commerce with the Chinese people. Many of these tribes are unsubdued; some of them have been conquered by China. I believe there are only three of these tribes whose language has ever been reduced to writing. Is there not work there for young men who have had the advantage of college training? Is not there a work to be done to acquire these languages, to reduce them to writing, to have the privilege of translating into them the first verse of God's Holy Word, of giving the first crumb of the Bread of Life to this people? The Lord Jesus not only said "to every tribe," but to "every creature." And oh, how numerous they are to whom the Word of God has never yet been spoken! Some of us have been led to very earnest prayer that God will thrust forward one hundred young men. This is work for which young men are needed, work that they are adapted to do; this is work that any man might indeed esteem a privilege. Oh, how rejoiced the angels of God would be were they permitted to do this work! And the work to be done is not working alone. You remember how the Acts of the

Apostles commences, the very striking commencement of that book. The first verse is an expressive one, and I have no doubt you have often thought of it : "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." He began to work ; He is waiting for you to carry it on. It will be the work of Jesus, Jesus in you, if it is ever done. And the Gospel must be preached to these people in a very short time, for they are passing away. Every day, every day ; oh how they sweep over ! Your great cataract Niagara seems to me to teach us a lesson and to afford us an example. How the water pours over and over ceaselessly by day and by night, over that great cataract ! There is a great Niagara of souls passing into the dark in China. Every day, every week, every month they are passing away,—a million a month in China are dying without God. And what a wonderful difference there is in dying with God, dying with God as a Saviour, and dying without God.

I had a very interesting account from one of our lady missionaries sometime ago of a dear native Christian young woman who fell asleep in Jesus. I should like to tell it to you. She was twenty-three years of age, and was the only native Christian in the village. Her light had shone at home ; a young girl almost, it could not shine abroad ; for in China the young women especially must keep very close at home. And now she was dying, passing away, leaving the little village without one witness for the Lord Jesus Christ. But her heart was at rest ; she was looking forward with joy to seeing the King in His beauty. Her face was bright and happy, and told of the joy within. It was a most triumphant death. Yet there was one burden upon that heart. Her husband was a kind husband, not a too common thing in China, and yet she had been unsuccessful in winning him for the Lord Jesus. She had talked to him, had prayed for him, but he had not given his heart to the Saviour. And that morning, feeling the end very near, she turned to him once more and said, "Jesus is soon coming to take me to Himself. You can never see me again, you can never be with me again, unless you will give your heart to Jesus too. Won't you make me die happy by giving me your promise to give your heart to the Saviour and to follow me to heaven ?" And after a little pause her husband gave her the promise she desired. If she was happy before she was perfectly radiant now. No desire seemed to be left to her. She composed herself to await the summons that she now felt was so near.

While she was waiting she heard the people passing the street door and she knew where they were going. It was the fifteenth day of the fifteenth Chinese moon. The Chinese have no Sabbath, no weekly division of time ; their time is arranged by the lunar calendar, and the fifteenth full moon is their worship day, as is the new moon. They go

to the temples there, light a candle or two, burn a few sticks of incense, fall down and prostrate themselves before the idol, and then go home and do the same thing before the shrines in their own homes. This young woman knew the people were going to the guardian god of the village to worship, and a divine sympathy and pity for them filled her soul. But what could she do, a mere dying girl? Had she been well she could not have gone out amongst them; how much less when she was dying. A few moments of looking up to God and then strange words came from her lips: "Throw open the doors," she said, "and call the people in. Let them see how a Christian can die." They had never seen a Christian die before; there had never been a Christian there to die before: and now surely the Spirit of God led her to wish the people called in. The doors were opened, the people came in, they stood around, and they looked at that dying girl. Never had they seen a young bride on the day of her wedding so bright, so rejoiced, so happy, as they saw this dying girl, expecting soon to see the King in His beauty, expecting that He was coming to take her to Himself, to the place He had prepared for her in her Father's home. And she was constrained as she looked upon them to tell them that God had not only taken away the fear of death, but made her dying day the very happiest day of all her life, and to exhort them to come to the same Almighty precious Saviour. But while she was speaking, surely her ear caught sounds that no other ear heard. She looked up, and brighter still her face became as she waved an adieu with her hands: "Jesus is coming, Jesus is coming!" She fell back; He had taken her home to be with Him forever.

The people quietly and silently slipped out of the place. They went and talked about it in the village and in the surrounding villages. The only witness for God was gone; but the witness of her death did more for the spread of the Gospel than a whole life might have done. It was not many months before her husband and four of her own female relatives were converted and baptized and became church members; and in the surrounding villages as well as her own village to-day the work of God is spreading. God, by the death of that dear young woman, did more than her life could have accomplished for Him.

But oh, how many there are who die far otherwise, who are stepping into the thick darkness, conscious darkness! How many there are of the poor women of China who are dying in the dark; they have no expectation of going to heaven. There is no heaven for women in China. The eighteen hells are for the women in China, but there is no place for them in heaven. The Light of Asia does not shine very brightly into the life of the Chinese women. If she lives five hundred virtuous lives she may possibly become a little boy, and many lives

more must be lived before there is a chance for the lowest step in the lowest of the nine heavens. But, thank God, there are not a few among the forty thousand communicants in China who have learned a better story than that, and know of Him who died to redeem women as well as men, and who know that in Christ Jesus they are assured of their home above, as their brothers, their husbands, their sons are.

But we need messengers to carry the Gospel to these people, for they are passing away; and while this meeting has been in conduct, since we commenced at half-past seven—more than an hour and a quarter has passed since some of us came into this place—how many have passed into the dark? Nearly two thousand have died, and they never heard that there was a Jesus. To use a very common expression, “Why, we never heard before there was Jesus, that there was a Saviour.” That is not an uncommon expression of the multitudes of China. That great country, as you see, is divided into many provinces. In none of the provinces is the staff of missionary workers sufficient to enable them at all to overtake the work. There are very few provinces in which the Gospel has been definitely preached in every city, to say nothing of the towns and villages. There are a great many provinces in China in which there are capital cities in which the Gospel has not yet been preached. And yet there are very few cities in China—there are a few—in which it would be impossible to preach. What is the reason the laborers are so few? “Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.”

The languages of China, for the dialects are really languages, are not easy of acquisition; but on the other hand the task of acquiring the language is not an impossible one. In fact, I do not believe in impossible languages. Whatever a babe in the world manages to learn in eighteen months, between the ages of six months and two years, I don't believe in a consecrated man or woman being unable to acquire. Surely we have got as much wit as a little six months old babe. And if we would only take the divine message to speak, some of us would be better speakers than we otherwise might be. I was very much struck, when I first reached Shanghai, by one fact. There were some missionaries from the Southern States of America who had brought out with them slave girls and boys as personal attendants. And I noticed that in four or six months these slaves, who were living in the kitchen with the servants, were talking Chinese fluently. A year after, the master and mistress were glad to use them for interpreters. Is it that the African intellect is so much brighter than the Southern wit? I don't suppose so; but it was because the slave had been in contact with the people. If you had to fill a sponge drop by drop it would take a long time. Dip it in the bath and you will find it will suck and fill all right. And that is the way to acquire any language. Go right amongst the

people, and get right away from us who speak your own language, and you will be surprised at your progress, provided you have first your ear trained a little so that you may listen correctly and imitate correctly. A great gain of time in Chinese is made when you can have a missionary teacher for a little time to help you over the initial difficulties of pronunciation. When you get among the people who cannot speak any English whatever and you have no interpreter, it is astonishing how quickly you will be able to say a little to them and get gradually to understand them. There is no insuperable difficulty to a person of moderate youth and moderate intelligence in acquiring the languages of a large part, at least, of China.

China is a big country. You sometimes hear this and that said of China; but things that might be quite true of one part of the country may be quite untrue of another. If you go, for instance, into a northern city, after being accustomed to the cities of central China, you will feel you are in another country almost; the very buildings and everything are so different. And in the south of China the differences are very great again. But at any rate, in a large part of China, a person of average intelligence will not find the language an insuperable difficulty. It will need work; it will need plod; it will need perseverance for years: but you will very soon be able to begin and do a little. And the Lord wants willing, skilful workers, who love work and mean to work and would work whether they stayed at home or went to China. And when one or another goes with a heart yearning for souls, love is very ingenious and God wonderfully blesses prayerful effort, and very soon he gives help. The Lord was pleased to give me to see two men converted the first year I was in China. That greatly encouraged me. A little later on, when I could talk more fluently with him, I asked the first of them who was brought to Christ what it was that first impressed him and led him to feel his need of the Saviour. He told me it was the intense earnestness with which one scarcely able to speak a sentence that would not make them laugh had sought to bring the Gospel to bear upon him. The intense earnestness that one showed in trying to talk was what made him feel that surely this matter of religion must be a serious thing. God can use great weakness.

What blessing might arise from this meeting if one hundred of you would come to one hundred places in China, and carry the Gospel to the people who sit in darkness! How you would praise God throughout eternity that you had had the privilege of winning them. China's unspeakable needs I do not know how to bring before you. The Lord Jesus' unspeakable needs, how can I bring them before you! May that passage that our dear brother, Mr. Blackstone, read and re-read to us, sink deeply into every heart, so that we may all be led to

realize that it is our privilege to live not for ourselves, but for Him who died and rose again.

You remember how the sixth chapter of Isaiah begins. The prophet Isaiah saw One sitting on the throne, and the seraphim were chanting His praise and crying, "Holy, holy, holy!" Have you ever had his vision of the Lord seated upon the throne? We have all of us seen the Saviour; but have we all of us seen the King, the Lord of hosts? Is He King? Is the only thing that you and I want, with regard to the disposition of our lives and our whole service, to hear His voice, to be quite sure of His will? Is that the only thing? We see the things around us; they take possession of us; they influence us. But we may see them, and fail to see God. When Isaiah did see God, he was deeply humiliated; he felt himself a man of unclean lips. And then one of the seraphim brought a live coal from the altar and touched his lips. That is the only thing that will cleanse the lips,—we must come near the altar; it is through sacrifice alone we can be cleansed. We want not a dead coal, but a live coal; we want the fire of the Holy Ghost to touch our lips, and fit us for service. And no sooner had he been so cleansed, so prepared by the vision of the Holy One and His cleansing, by contact with the live coal from off the altar, than he said,—"Then also I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?'" The Lord was speaking all the time, but he had not heard it before. The Lord is speaking to-night. Are you hearing? "I heard the Lord saying"—He is saying all the time. That map surely is a voice from the Lord to many of you to go in and meet the need. The very fact that you are brought here to-night to consider China's great need is surely the voice of the Lord saying, "Whom shall I send, and who will go for us?" He wants volunteers. Many of you here are student volunteers. I believe there are many students here who are not yet volunteers. I hope you will cheer the heart of the volunteers by subscribing to the pledge, and that very soon. Pray over the matter and subscribe to the pledge, and if you are not volunteers already, come in. The Lord is saying, "Whom shall I send?" and He won't send those who are not willing to go. You may say, "China does not attract me." Does not the Master attract you? "India does not attract me." Does not the Master attract you? "Who will go for us?"—for Him who died and rose again, that their ears may be opened to hear the voice of the Lord.

Now, with regard to the matter of call, I should like to say just a few words; it is a most important subject. There is a general call however, and there it is: "Go ye therefore, and make disciples of all the nations." A general call to whom? To each one of us here present without exception: to those who are well stricken in years; to those

who are very young; to all who love the Lord Jesus Christ. That is the command, "Go ye." But I would like here just to remark that that word "go" is rather important; it is not in the passive, "be sent," but it is "go." I have met people who thought they would like to go and be missionaries; but there were difficulties in their way, and they didn't see how they could be sent, and so they concluded they had made a mistake, and there was no call for them. The Master never said, "Be sent;" He said, "Go ye therefore and make disciples of all the nations." When are you to go? Why, at once. I am very glad that has been emphasized more than once to-day. Begin at once. There are some unsaved ones probably with you here in Detroit, and there are others in your own colleges; and it has been very well said that the time to begin is now, and the place to begin is at home—"Beginning at Jerusalem." It is very hard sometimes to bear witness to those who are very near to us; it is much easier to go to a distance, to go down in the slums, and win those there, than those who are sitting at the breakfast table with us. But the light that won't shine at home won't shine abroad. Go at once.

Then comes the question, What part of the field are we to go in? There is only one field; that is a very large one. There is plenty of room left yet. The field is the world. How am I to know? Suppose that I see some of our friends trying to move this table, and two get hold of that end, and nobody here at the other end, how am I to know which end to go to? I would not think that a difficult question. Should I not be very stupid if I needed some one to come to me and say, "You take hold of that side, there is no one there?" Supposing you have a servant in your home, and the mistress found she was a very obedient girl and would do anything she was told to do, but did nothing but what she was told to do. She is told to dust the table, and she stands and has to be told everything that is to be done. I fancy there would soon be a change in that household, and somebody else got that had a little head, and could see what was wanted and do what was wanted. Now, the Lord, I believe, wants us to use our intellects, to use our hearts, to use every faculty He has given us. So it was said of Saul that when the Spirit of God came upon him he was to do as occasion should serve, for God was with him. Now, the occasion serves for you to go to China, if you are fit and qualified for it, for there is plenty of room there and no one filling it. The same is true of India and of Africa; and you will find out, if you are waiting for God, what particular part of the field He wants you to go to. And if to that particular part of the field to which you intend to go, there are insuperable obstacles to your going, be very glad indeed. Why so? Because when He removes those insuperable obstacles and sets before you the open door,

you will have all the more confidence that you are doing His will, and you will find that He will make His providence fit in with the leading of His Spirit, so that, like the Apostle Paul, you shall surely "gather" the will of the Lord. Paul was not led by the Spirit to go north or south, or to Bithynia or Asia. There was a sea before him. Under these circumstances there came a call. The man of Macedonia appeared: And putting all things together, we assuredly gathered that God would have us cross to Europe. And 'cross they did. God will make His will quite clear before you if you will seek it. But begin by signing the volunteer pledge and joining the volunteer band; encourage them by your presence and by your efforts; and who knows but you may be the means of inducing half a dozen others to take up the Lord's command, and go and serve Him in that part of the world that He will select for you.

Mr. Mott then said:—

There is one whose words on the printed page have brought more inspiration and blessing into the lives of American students than any one living to-day among the young volunteers that are now at work on the field. And we count it all joy to-night that we have with us Miss Geraldine Guinness, of the China Inland Mission, who has also come from England to be with us during this Convention, and who will speak to us now as we carefully listen, as in the presence of Him who has sent her.

Miss Guinness said:—

No doubt, my dear Christian friends, you have all connected these two things,—the last words of Christ on earth and His first act. What were those last words? "The uttermost parts of the earth." They were nearest to His heart in that final moment, when, His own individual work finished, He was going back to the Father. And what was His first act? The sending down of the mighty enablement of power to fit us to carry out that last command. With that command ringing in our hearts down all the ages, and with that mighty power in our hearts to-night, we are still face to face with the needs of the world.

The first disciples of the Lord Jesus Christ very clearly recognized their position. It was a living Christ they went out to preach to the world, an ascended and living Saviour. They witnessed to His resurrection as they had seen it with their own eyes; and that great inheritance of testimony comes down to us, and we are still called to be witnesses to a risen Saviour. About fourteen times in the Acts of the Apostles we find that expression, "Witness of His resurrection." That is what

they were. They went out into the midst of heathenism and corruption and witnessed to a risen Saviour, able to deliver all men everywhere. We have not witnessed His resurrection with these eyes of sense as they did, but we have the power of the Holy Spirit to make real to us a living Christ, and our call is to be witnesses to His resurrection all over the world. I had not been many hours in New York on Saturday, on landing from the vessel that brought us from England, before my eye was attracted by a startling placard on the wall in that city. I saw in front of us on the wall in huge red letters three words, "The Living Christ." I don't know what they were meant for; they probably referred to some picture. Those words ever since have rung in my heart. Oh, volunteer missionaries and missionaries from the work, is it not true that what the world wants is a living Christ? We want to take the personal living Saviour to the African in his bondage, to the Hindoo in his sins and superstitions, to the Chinaman in his ignorance and vice; and before we can take Him we must know Him as a living Christ in the power of His Spirit. Do we all know Him? Is He to us all the brightest reality of our lives? Does the Holy Spirit of God reveal to us day by day the living power of Jesus Christ? The heathen don't want our doctrines; they don't want our missionary preaching; what they want is a Christ—the Christ lived among them. They want a living Christ; and we want to go and live Him amongst the people everywhere, and testify by lip, but most of all by life, the glorious fact of His present resurrection power made real to us and through us by the Holy Spirit.

That is what China needs. Look at that vast land on the map so intensely real to some of our hearts; I wish we could make it real to you. All the world is dear to us; but just now, in this hour, we confine ourselves to China, because we cannot take in all the world at once. Think then of China alone for a moment.

In that vast country you have heard that a million a month, more than a thousand every hour, are passing away into a Christless eternity. Do we realize it? Just to get some idea of the population of that country, take your Bible in your hand and turn over the pages. Count the chapters,—it would take a long time; count the verses, count the words,—an endless task. Go further; count all the letters in the Bible from the first chapter of Genesis to the last of Revelation, every single letter, without missing one. Have you got then the number of the people in that one land alone? Far from it. You must do it again; you must do it ten times, twenty times, forty times, eighty times, before you reach the sum of the population of China. The letters of eighty Bibles are not enough to represent the souls in that land. And, think of it, they are all gone in one generation; and another generation has come to take their place, equally dark, equally ignorant, equally needy.

Six years ago it was my great joy and privilege to go to China for the first time. Six years ago about this time I landed upon the shores of that great country, my life given to China. We are going back now. It is a far greater joy to go the second time than it was even at first. We try, as far as we can, to bring the living Christ near to the people; and so when we get to Shanghai we put off our fine dress the day after we land, and all of us get right into Chinese dress, and try to get close to the people as ever we can.

After I had been in China about six weeks I lived in the native farmhouses for three months, entirely amongst the people in their own homes, with one young lady companion. We did not see much of one another, because we were both so busy all the time, living among the people, eating at the table, sharing their family life in every respect for three months. We had no door to our room, only a curtain over the doorway, and morning, noon, and night we were among the people of that district. Since then, off and on, other ladies of our mission have lived in the same way. A little while ago I had a letter from a member of the Bible Society who had been traveling in that district; he wrote to me: "Four years ago you were living in a certain neighborhood. I passed through that district the other day selling Scriptures, and I am glad to tell you the people have not forgotten you, and they asked for you in very many villages and hamlets round about that district; and I have not found in all my travels in China any district so open to the Gospel as that. Everywhere I went they welcomed me and wanted to hear about the message. I have not found anywhere such an attentive hearing for the Gospel as in that district where you have lived among the people in that simple sort of way." I just mention that to show you how the Chinese respond to Jesus Christ brought near to them. If our lives are of any value, it is only inasmuch as they bring Him. When they see Him in us they love Him, they want more of Him, they open their hearts to Him. I think it should be the aim of every missionary just to live near the people, as close as possible to them, that they may get a sight of Jesus.

There are two or three thoughts impressed upon my mind particularly about China. I have had a missionary experience of only four years, but, after all, a somewhat varied one. First of all, the great accessibility of the people. If you want a sphere where you can get at the people, you may covet to go to China. That vast land is open to the evangelistic efforts of the missionary from end to end. There are parts of it where we cannot go to live at present; but all up and down the great rivers, on the endless canals, in the villages by the wayside, in the crowded towns and cities, right over the populous plains and amongst the mountain villages, we can go freely anywhere, taking the Scriptures with us, talking to the people as we go, evangelizing them,

sowing the seed broadcast; and wherever we go there are multitudes to listen.

Just an illustration of that. The last time I was coming down from the province of Honan, in the interior, to the coast, we spent Sunday at a little town on the side of a river. No missionaries had ever been there before. It was a remote village, perhaps a thousand miles in the interior. As soon as we had our breakfast we went out to try to see the people. We had a native evangelist with us. From end to end, as far as we could see, the bank was just lined with a mass of people. I should think there must have been about a thousand men gathered along the bank to see the foreigners. They were orderly, polite; there was no rudeness. Our evangelist went ashore and began distributing tracts and Scriptures; but we stayed on the boat. The women were so anxious to get to us that they had a ferry-boat move them out to our junk which was lying in the stream. From morning till night they came, boat load after boat load of women, to our little boat; fifty at a time would come out; and they would pay for it, just to come on the ferryman's boat. They sat on the outside and inside of the boat. My friend was inside and I was outside. We spent the whole of that day just telling the Gospel to those who had never heard it before, while the evangelist was on the shore preaching to the men. There wasn't any trouble in holding them, and a number of those women would not leave the boat until they had to go off of it to make room for others. We were tired when it got towards evening, and when the sun began to go down the last group of women left our boat. Many hundreds must have heard the Gospel that day for the first time, perhaps for the only time. And I remember well standing alone on the deck of that little boat out in that Chinese river and watching the groups of women as they passed away back to their homes amongst the trees and in the villages; and I turned to our leading helper or evangelist who was standing there and said to him, "I am going to write home to England to my father. Have you any message to send him?" He knew my father was interested in training missionaries. He said, "Let the English lady tell her venerable father that the harvest is very great." He looked away over the far-reaching country and said, "The harvest is great and the laborers are few."

But more than that, one is impressed with the fact of their solemn and awful need. Brothers and sisters, no language can paint the need of those souls in that distant land, the darkness, the sin and sorrow and fear — those seem to be the three things that reign supreme in every part of China, sin, sorrow, and fear. One dark cold night the missionary in whose family I was living in the province of Honan was called out suddenly to see a man who had taken opium to poison himself. He found a fine, middle-aged man, who had evidently taken a very large

quantity of poison, and was passing rapidly beyond the reach of human help. The old father and mother, the wife and children, were there, all in the greatest distress and agony. They pleaded with the missionary to save his life; and the man himself was most anxious to be saved. After an hour or two the opium was thrown up and the man was saved. Then the missionary inquired the cause of the tragedy, and he learned that three nights before, the man, who was the only son of his parents, the bread-winner of the household—he was a steady, sober, honest man—had been asleep, and he woke up suddenly and heard a voice call him. There was nobody awake in the house. He was startled, and thought it was a strange thing. Next night the same thing happened. The third night it happened; and then he knew, or thought he knew, that it was an evil spirit that was calling him, and that if he did not obey the call, if he did not take opium and put an end to his life, some terrible calamity would happen. And just under the influence of terror or fear that man, the bread-winner of the household, the father of the family, took opium to poison himself; and if there had not been a missionary there he must have died. Just imagine what that represents of the inner heart-life of the people. How many instances one could give of the same kind of thing, and of far darker, sadder things than that. The sufferings and sorrows that surround us in China are just unutterable. They need a deliverer, a Saviour, oh, so much. They need just what we need in Christ, and when we come to them with Jesus He meets their needs.

Let me give you one instance in this connection that deeply affected me. I had a very intimate friend in a city in the west of China, a young woman of about my own age, to whom I was very much attached. She loved the Gospel and used to come often to my house. When we went to the city there were no Christian women there at all. She was one of the first who heard about Jesus, and she seemed to believe. She was a nurse in the city, and used to come often to our house. One morning she came as usual and brought her mistress' children and spent some hours in the house. She went away in the middle of the day. An hour or two later I was called to go to a woman who had poisoned herself with opium. It was in the middle of August, and intensely hot. We were led outside the city gate to a little temple by the wayside, crowded with people. There, lying on the floor in the middle of that little temple, I found my friend, the young woman who had been at our house two or three hours before; and I saw at a glance that she had taken a very large quantity of opium, and that in a very short time her life would be beyond hope unless something were done. She did not want to take anything; she wanted to die. "Oh, do let me die," she said; "I cannot live, I will not live, I must die!" What was it? I got her to take the medicine, and after

about four or five hours she was saved. Then I began to ask what had happened. What did I hear? Just a story that you might hear in any Chinese city almost any day in the week. She went home that morning to her house and found her husband there. He was a wretched opium smoker and gambler, a bad, dissipated man. He had come from the distant village where he lived. He left her to support herself, but he came that day to fetch her. He told her she must go with him, she and her little girl about five years old. She had no choice; she was obliged to go with him. Her heart was full of fear; she did not know why she was going. A little way outside the house where she lived she found out from him that she was to go back with him to their village home: he had sold her and her little girl to a man in the neighboring city to a life compared with which death were a boon. That girl had no hope, no possible chance of escape; she was entirely in his hands, and she and her child were just taken away to be handed over in that way. The man stopped at a little place to smoke opium, and she went around to a neighboring shop and spent all the money she had in getting enough opium to kill three or four people; and if we hadn't been there she must have died. That will give you just the least glimpse into the life of the people. That same thing happens every day all over China in countless instances, and things far worse than that. They need, oh, they need so deeply a Saviour!

And do their hearts respond to the Gospel when we take it to them. Oh, do they not? It is so difficult to know what not to say when one touches upon a subject like that. Just one instance in closing of how the Gospel touches the hearts of these people. I was coming down the great river Han one time to the Yang-tsze, on a native boat, with one lady companion, and one night we stopped by a large settlement and moored the boat amongst a great crowd of other shipping. After supper the women came to see us from the neighboring boats. They spent the evening with us listening to the Gospel. We were dressed like them. They asked no questions about our country or our clothes; they just listened to what we had to tell them. There were four women who stayed on all the evening, and at ten o'clock they went back to their own boat lying beside ours. And they had got a very intelligent grasp of the Gospel in that time. They had listened as we told it over and over again to different women who came and went, and they really seemed to have got hold of the truth very clearly. We were so glad about it, we put it before them as plainly as we possibly could and asked God to bless them. They went back to their boat, and in the middle of the night I was lying awake listening to the quiet murmur of the great river, and I heard the women in the next boat presently begin to talk to one another. And one of them said, "We have heard wonderful things to-night; I hope we shall not forget. Will you try to

remember it?" And they talked a little while about what we had been telling them, and then they were silent. And after a little while I heard a little girl on the boat, who had been with them, begin to talk to herself, as far as I could judge. And she repeated over to herself quietly there in the middle of the night three or four little sentences that we had taught them, that embodied the truth about the Gospel, little sentences that they could easily remember which we had taught them, hoping that they would remain in their minds. And this young girl was saying quietly over to herself in Chinese: "Jesus loves us." "Jesus can forgive sin." "Jesus cares for us tenderly." "After death Jesus leads us to heaven." And she repeated these little sentences again and again and again, her voice just mingling with the river as it swept past by the boats in the silence of the night. I never shall forget the joy that filled my heart. Oh, how they respond to the love of Jesus when it is made known to them! How they just drink it in and believe it in many, many places; and not a few become truly converted to God who hear the Gospel for the first time just as these women heard it.

Friends, what are you going to do about the need and the claims of China? What are you going to do about those great cities, those vast populous plains waiting for the Gospel? What are you going to say to the living Christ, who claims you all, about His claims for China? If you want a sphere, where to the utmost all your powers may be used for God, you could not have a nobler sphere than that. Let me add this: If you want to know Him in the fullness of His grace and power, oh, get right out where you are cast upon Him alone, where He will reveal Himself to your hearts as never before.

I must say just one word more before I close. I had not been long a missionary in the interior of China before I found out one thing, and that is this: it is the easiest thing in the world for a missionary to get so out of touch with the living Christ that he loses all his power. Dear brothers and sisters, if God calls you to the foreign field, and you are privileged to become a missionary, you will find this fact out. I don't believe there is a missionary anywhere in the world who has not passed through that experience, who does not know what it is to be in some far distant heathen city out of touch with Christ, cold in heart, powerless in the face of heathenism, hungry and thirsty in soul, and not able to be of the least use to the people around them. When I came down from the interior of China, after being two years inland, so deeply had that experience been graven upon my soul in the bitterest sorrow that sometimes I used to dread the thought of going back. I used to think, oh, how can I ever go back again and ever meet that experience again of being out of communion with God and having no power with men.

And it was then, down at the coast, all alone in Shanghai in my room one day, that I came to see the real power of a missionary's life. Brothers and sisters, do you know it, do you know it? When I realized in my soul for the first time the wonderful power of the fullness of the Holy Spirit, the personal, present Holy Spirit filling one's heart and life, I felt I can go anywhere now, I do not care where it is; I know Him. I never knew Him like this before; but I know Him now, and I am not afraid to go back to the distant, the most difficult coast, because I know Him who can reveal to me the loving Saviour, and through Him I can go anywhere now. Do you know the Holy Spirit as a person, a personal reality, just as real as the Lord Jesus Christ, just as real as God the Father, one with whom you have to do in your daily life? Do you know what the communion of the Holy Ghost is? If not, seek Him now, oh, seek Him now. Ask Him to reveal Himself to you before He calls you out into the field at all. Friends, I can't put it into words,—there are no words to express it,—but if you know Him you will know it; if He is real to you, you will know it. He was not real to me when I went out to China in the sense that He is now. Thank God we all of us have the Holy Spirit in our hearts. But do we know Him as a friend to whom we can turn at all times to make the great realities of eternity real to us, to make impossible things possible to us, to fill our own hearts with Jesus, and fill our lives to reveal Jesus to others? We want Him here at home just as much as we do there. Will you, oh, will you seek to know Him more and more fully as you go on, and pray for us that we may know Him more? And let us commit our lives utterly to Him, because He can make us sufficient wherever we are to show forth the living Christ in all His gracious saving power.

THIRD DAY, FRIDAY, MARCH 2, 1894.

*Morning Session.*

Rev. Arthur T. Pierson, D.D., led the devotional service. Mr. Jno. R. Mott addressed the Convention on,

THREE YEARS OF PROGRESS.

I. The Purpose  
of the Move-  
ment.

It is taken for granted by the Executive Committee that all the members of this Convention are familiar with the origin, history, and progress of the Student Volunteer Movement down to the time of the First International Convention, held at Cleveland just three years ago this week. Before reviewing its development for the last three years, or considering its present condition, let us fix clearly in mind the main objects of this Movement. They may be stated as follows:

1. To lead students to a thorough consideration of the claims of foreign missions upon them as a life work.
2. To foster this purpose, and to guide and stimulate such students in their missionary study and work until they pass under the immediate direction of the missionary societies.
3. To unite all the volunteers in a common, organized, aggressive movement.
4. The ultimate yet central purpose is to secure a sufficient number of volunteers, having the right qualifications, to meet the demands of the various Mission Boards,—and even more, if necessary,—in order to evangelize the world in the present generation.
5. Essentially involved in all this, is the further object of the Movement—to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money.

Such are the positive objects of the Movement. It is hardly necessary, therefore, on the other hand, to add that it is not an organization to send out missionaries. Its members all go to the fields through the regular missionary societies. Moreover, the Movement does not usurp the functions of any other missionary agency; it simply seeks to supplement helpfully all existing missionary organizations. That such is the case is shown by the increasing number of indorsements which the

Movement has received from those missionary secretaries and missionaries who are most familiar with its work.

II. The Field  
and its Cul-  
tivation.

This is a student movement. The universities, colleges, theological seminaries, medical schools, normal schools, training schools—in short, all institutions of higher learning in the United States and Canada, constitute its field. It is true that individual volunteers are doing a great deal of work in churches and in Christian organizations among young people; but the field for the cultivation of which the Movement holds itself in a special sense responsible is the student class of North America. It alone among missionary agencies has complete access to this peculiarly important class.

This Movement was made possible by the preparatory work and influence of the four great student organizations of this continent; namely, the Intercollegiate Young Men's Christian Association, the Intercollegiate Young Women's Christian Association, the American Inter-Seminary Missionary Alliance, and the Canadian Intercollegiate Missionary Alliance. The Volunteer Movement is an organic department of these agencies. In this way it has a far more direct and favorable approach to the great body of students than it could possibly have in any other way.

Since the Cleveland Convention the field has been cultivated more thoroughly than during the early years of the history of the Movement. This has been made possible by multiplying the agencies of supervision. The following constitute the principal means employed for the cultivation of the field:

1. The Traveling Secretary. This agency is the most potent because the Traveling Secretary comes in personal contact with the field. It has been employed since the inception of the Movement in 1886. The position is usually held for one year only, and by some student volunteer who is nearly ready to go to the foreign field. Mr. W. H. Cossom, of Colgate University, continued in the work after the last convention until the close of that college year, and then sailed to China, where he is doing a strong work. The year following, Mr. J. C. White, of Wooster University, held this position, and is now in India opening up a promising work among the fifteen thousand students at Calcutta. Mr. F. A. Keller, of Yale, was Traveling Secretary in 1893-94. He devoted a part of his time during the same year to office work. He is now completing his studies preparatory to entering the foreign field. Mr. D. W. Lyon, of the McCormick Theological Seminary, at present occupies the important post of Traveling Secretary.

2. The Corresponding Secretary is also an important factor in the cultivation of the field. By correspondence and special reports he is

able to keep in touch with all the institutions having volunteers. Mr. Walter J. Clark, of Union Theological Seminary, was the first man called to give his entire time to this work. This marked one of the advanced steps made possible by the Cleveland Convention. Mr. Clark filled the position over a year, and then went to India, where he is already carrying on a successful work. During the few months which Mr. Keller succeeded him he introduced a number of advanced features suggested by his study of the Movement in the colleges. Mr. J. W. Angell, of Wooster University, rendered special and helpful assistance for a few months. Mr. H. B. Sharman, of Toronto University, has been Corresponding Secretary since last summer, and has brought the office department to an even higher state of efficiency.

3. Corresponding Members and other special visitors have rendered exceedingly valuable service by visiting colleges or representing the Movement at conventions. It will be impossible even to summarize all of this work, as it has not all been reported. The list, however, should include among others the following: Miss Eloise Mayham, who made a tour among the women of a number of colleges of the North; Mr. James Edward Adams, who made a special tour among the colleges of Iowa and Indiana; Messrs. Horace Tracy Pitkin, Sherwood Eddy, and Henry Luce, who have carried on a thorough and extensive visitation among the institutions of New England, New York and New Jersey; Messrs. Lyon, Tomlinson, Mitchell, and Kennedy in Illinois; Mr. Binkhorst in Michigan; Mr. Hotton in Wisconsin; Mr. Marshall in Nebraska; Mr. Strong in Kansas; Mr. Hill in Kentucky; Dr. Drew in Virginia; Mr. Kinsinger in Ohio; and Mr. Moore in Pennsylvania.

4. Secretaries in connection with the college department of the Young Men's and Young Women's Christian Associations—international, state, and metropolitan—have given a great deal of time (in the aggregate more than any other agency) and thought to the planting and developing of this Movement.

5. The monthly organ of the Movement,—*The Student Volunteer*,—although only recently entering upon its second year, has become one of the most useful agencies employed by the Committee to keep in touch with the volunteers, and to keep the aims and methods and results of the Movement before the Church. The first suggestion of such a paper came from a minister in Cleveland, who attended the sessions of the Convention; but it is due to Mr. Keller that the idea was carried into execution.

6. In connection with the college students' summer conferences during the last two years, there has been developed another plan for promoting a more thorough cultivation of the field. Missionary institutes designed to train volunteers for the leadership of the missionary interests of their respective institutions have been held. By this plan

men, who are authorities on the most approved methods of developing missionary interest, have been scattered abroad over the college field.

7. The International Conventions of the Movement, though very infrequent, are destined, if we may judge at all by the influence of the Cleveland Convention, to do incalculable good not only in establishing the Movement in institutions of learning, but also in defining its relation to the various missionary activities of the Church.

Although some of the most difficult problems which III. Problems. confronted the Movement three years ago have been solved, we are brought face to face with a few which remain. These can also be solved if the delegates of this Convention set themselves resolutely and prayerfully to the task.

1. A close and constant supervision of all the volunteer bands of the United States and Canada is absolutely essential if this Movement is to be a permanent, a growing, and a fruitful one. Over the larger part of the field which has been entered such supervision has not been maintained. This is due to the fact that the supervising force has not been large enough to cover the entire field in any given year. Such supervision is rendered necessary by the constantly and rapidly shifting character of the student population of our institutions. As a result of our inability to cultivate the whole field each year, it has been necessary to work one year in one section and the next year in another. In some cases we have been obliged to leave whole groups of colleges for as long as three years without a visit. The natural result must necessarily be disastrous.

2. Closely akin to the problem of securing a more thorough supervision of the bands, is that of keeping in closer touch with isolated volunteers, and helping to maintain and increase their interest. This includes that large class of volunteers who are obliged to stay out of college or seminary for months or years at a time, for financial or other reasons. Cut off from the volunteer band and the missionary library, and surrounded often by influences which are calculated to deaden his interest in missions, the volunteer is in great danger of having his missionary purpose weakened and diverted.

3. Another problem confronts us in some quarters, and that is the difficulty of holding volunteers after they enter the theological seminaries. If they leave college with a strong purpose and are thoroughly grounded in missions, the question of holding them does not present insuperable difficulties. But even in such cases it is a real problem to preserve the faith and enthusiasm of volunteers who enter institutions where, to quote a prominent Board Secretary, "from the beginning to the end of the course the whole presumption in the teaching and attitude of the faculty is that the men are all going to stay at

home." Add to this the constant pressure brought to bear upon them by home churches, and the solution of the problem is not simplified. In medical schools the difficulty is indeed more serious owing to the crush of work, their absence of missionary, and often even of religious spirit, and a lack of strong Christian student organizations.

4. How to bring the volunteers into closer touch with the missionary societies is another unsolved question. That there has been an increase in applications to the societies during the last few years, taking them as a whole, is very clear. The increase has been marked in the case of some denominations, and yet it is by no means what it should be when we consider the number of volunteers. The responsibility of the Movement does not cease until the volunteers are brought into direct communication with their respective Boards. Nor does it cease entirely then. This suggests yet another difficulty.

5. The financial obstacle is to-day one of the greatest in the pathway of many volunteers. Within the last few weeks several missionary societies have indicated to us that they have more men who want to go abroad than they have money with which to send them. There are, it is true, other Boards which are in greater need of men than of money. Then, again, we have heard that there are at least one or two Boards, which, while they have no surplus of money, yet state that they will let the financial barrier stand in the way of no suitable candidates who are anxious to go. But even where the financial problem is the thing which prevents volunteers hastening to the fields, the Movement cannot free itself entirely from responsibility. It is our duty as volunteers to co-operate with the Missionary Boards in every way within our power in a determined effort to remove this hindrance.

It has been our purpose in this connection simply to *state* the most serious problems that stand before the Movement. Our object has been to stimulate thought among the delegates of this Convention who, we repeat, are in a position to do more towards solving them than any others can possibly do. Further on we shall indicate some lines of policy which, properly carried out, will greatly hasten their solution.

There are perils as well as problems attending the advance of the Student Volunteer Movement. This is true of every organization which is new, aggressive, and full of life. These perils should be clearly apprehended, and a united effort made by the volunteers to guard against them.

In the beginning notice the perils with reference to the volunteer declaration.

(1) First among them is the peril due to *misunderstanding the meaning* of the volunteer declaration. For several years what now corresponds to the declaration was known as the volunteer pledge.

It read: "I am willing and desirous, God permitting, to become a foreign missionary." The first traveling secretaries who used the so-called pledge interpreted its meaning in these words: "I am fully determined to become a foreign missionary, unless God blocks the way." All the other regular secretaries who subsequently employed it, interpreted it in the same way. Notwithstanding the clear interpretation of the official representatives of the Movement, some others who used it unofficially gave it a different meaning. Moreover, some who heard it rightly interpreted were still confused by its statement. After the Cleveland Convention, the Executive Committee, for a full year, carried on through its members and the Traveling Secretary an examination in all parts of the field. As a result, they reached the conclusion that the wording of the original so-called pledge could be changed to great advantage. Accordingly, the members of the Executive Committees of the Student Volunteer Movement for Foreign Missions, and of the newly organized Student Volunteer Missionary Union of Great Britain, met at Northfield in the summer of 1892, and, after exhaustive discussion, unanimously agreed to change the wording from "I am willing and desirous, God permitting, to become a foreign missionary," to "*It is my purpose, if God permit, to become a foreign missionary.*" Moreover, they decided to abandon the use of the expression *volunteer pledge*, and adopted in its place the expression *volunteer declaration*. This change was made because the phrase "If God permit" renders it impossible to characterize the declaration as a pledge according to the common and accurate use of the word pledge. A man who signs the volunteer declaration signifies by the act that, with the light that he then has, he forms the definite and clear-cut decision that he will be a foreign missionary. To this end he turns his face in that direction. He not only decides, and turns his face, but he begins to adapt his course of study and special outside work to his newly chosen life work. He not only begins to do this, but he continues steadfastly in that direction. At the proper time he applies to the missionary agency under which he desires to go to the field. This is stating the man side exclusively. It is working out these words of the declaration, "It is my purpose to be a foreign missionary." But there is another side which is involved in the words, "If God permit." This phrase precludes the volunteer's taking his life into his own control. He is still under the direction of God; for he will not become a foreign missionary unless God permits. The Holy Spirit may delay him may, turn him one side, may temporarily, or even permanently, block his way. While it may be true that some volunteers have abandoned their original purpose for other than providential reasons, it is obviously wrong to subject volunteers who have been providentially kept from going to the field to the charge of having broken a vow. Is it

not simply maintaining that when a man signs the volunteer declaration he cannot expect any further leadings of the Holy Spirit concerning his life work? It is impossible to read any such meaning into the volunteer declaration. Let us guard, therefore, against the peril of having the declaration misunderstood. It is not, on the one hand, simply an expression of willingness to go anywhere for Christ; and, on the other hand, it is not an iron-clad pledge or vow to go to the foreign field whether God wants us there or not. It means what it says, "It is my purpose, if God permit, to become a foreign missionary." I begin and continue steadfastly to carry out that purpose formed in His presence and for His glory. If by walking in this path of duty the Holy Spirit leads me unmistakably into another path, I shall leave the present one--and not till then.

(2) The second peril in connection with the volunteer declaration comes from the *wrong use* of it. We must guard against its use by men who misunderstand it, or who cannot make its meaning clear. We must guard against its being used by those who for one reason or another are not in a position to understand its full significance, or are obviously unsuited for foreign service. We must guard against its being used at the wrong time, in the wrong place, or under wrong circumstances. All experience in connection with this Movement shows that the declaration should be used only under the manifest guidance of the Spirit.

Before leaving this matter of the declaration, the Committee wish to record once more their firm belief in it. The fact that it has been misunderstood at times, or that it has been wrongly used, does not shake their confidence in it; for the fact still remains true that without it there could have been no Movement. Beyond this, the Committee believe in the declaration because it leads men to make a definite decision; because it helps to hold men who have decided; because it puts a man in a position to do more for missions while he is securing his preparation than he possibly would or could do otherwise; because it puts a deep central purpose into his life, which means greater power; and because it is the testimony of secretaries and missionaries that men who by this means were led to reach their decision early are, as a rule, more settled in their convictions, and better prepared when the time comes to go abroad, than the men who do not decide until about the close of their professional course of study.

2. There is also a peril in connection with the number of volunteers. The number of students who have volunteered at one time or another is indeed remarkably large. This fact has often led members of the Movement to boast, and to depend more upon the numbers than upon the Holy Spirit's power. This peril has been aggravated by an unwise and misleading use of the numbers. Unconsciously, our friends

have been our worst enemies in this respect. How many noted speakers and editors have stated, time after time, that there are five, six, or seven thousand men and women in this Movement who are ready to go to the field at once if the Church could send them. This is not true. While there may have been many thousands who have signed the declaration, the Executive Committee has within the last year decided not to count as members of the Movement those of whom it has and can obtain no trace. The Committee has been unable to get accurate record of more than three thousand two hundred volunteers. The large untraced contingent comprises chiefly those who volunteered within the first two years and a half of the life of the Movement, during which period it was not organized and had no oversight. Quite a number have been lost sight of since in sections or colleges which have had little or no supervision and band organization. Moreover, it must still be kept in mind, that a majority of the volunteers of whom the Movement has record, have not completed their course of study. A recent investigation has made this very plain. To avoid creating further misunderstanding, it is earnestly recommended that all friends of the Movement in their statements concerning it, dwell not so much on the numbers who have taken the initial step (unless it be made very clear what those numbers mean), as upon those facts which show the fruitage made possible by those who have made the decision. In saying this, the Committee would not give a discouraging impression. True, there has been a shrinkage in the number who have volunteered, but it is due not to the principles and methods of the Movement, but to a lack of clear emphasis of those principles, and to a failure to employ those methods; and this is due in turn to inadequate supervision, and also to the fact, stated before, that the Movement was not organized for nearly three years. There has been very little shrinkage indeed among the men enrolled during the last few years,—much less, in fact, than might be reasonably expected. But, after all, the greatest cause for gratitude in connection with such a Movement is not so much the fact that so many have enrolled, as the facts showing what those who have volunteered have achieved under the Spirit in their colleges; in the home churches, and on the foreign field.

3. Some members of the Movement have been providentially prevented from going to the foreign field, it may be temporarily, or it may be permanently. These have often been characterized as hindered volunteers. There is a decided peril with reference to this class. The volunteer who considers himself hindered should be very sure that he has been hindered by the Holy Spirit, and not by friends, or self, or sin, or Satan. It is not an easy gauntlet that the volunteer must run in order to get away from a land where he is needed into the one where he is needed most. Let no volunteer mistake the logical results of

ignorance and indolence for the staying hand of God's Spirit. We mean simply this: that it is a comparatively easy matter for a man to regard himself providentially hindered if he does not keep adding fuel to the missionary flame. In this connection the question is now and then asked, Why has such a volunteer abandoned his purpose to be a missionary? A number of such persons have been interviewed. In some cases the way had been obviously blocked by God. In all other cases the giving up of the missionary purpose could be traced directly to neglect on the part of the volunteers to study missions, to pray for missions, and to work for missions. To any volunteer, then, who may consider himself hindered, we would say: Be very careful not to miss God's plan. Test your sincerity most thoroughly. Keep the missionary fires burning by every possible means. In addition to this, apply to a missionary society. The examinations are very thorough. Counsel with the Secretaries about personal difficulties and doubts. They will not let you make a mistake. If, after applying these and other tests, the volunteer is led to see that he is for the time being hindered, let him not be depressed. Rather than lose his interest in the Movement, let him redouble his efforts, and devote his life on the home field to backing up this mighty missionary enterprise as singly and earnestly as he would have done had he been privileged to hasten to the front. Above all, let him never wholly abandon the hope of having the way opened some day to preach the Gospel where Christ has not been named.

4. A fourth peril is seen in the tendency in some places to form a breach between the students who are volunteers and those who are not. In a majority of such cases the volunteers have been chiefly responsible. This peril has already manifested itself in connection with the Movement in Great Britain; and we can do no better than to quote from the last report of their Executive the following recommendation: "That, whilst the zeal of volunteers be encouraged, care be taken that no tone of superiority be assumed over those who are not volunteers." The men who consider it their duty to spend their lives on the home fields have as much responsibility resting upon them for the world's evangelization as those who go abroad. If the message about Jesus Christ is to be taken all over the earth in our lifetime, it is absolutely imperative that the entire body of Christian students of this generation see eye to eye and work as one mind. United we stand and succeed; divided we fall and fail.

It is right that record be made of what the Spirit hath wrought both in and through the Movement. Among a multitude of definite things which have been accomplished, brief reference is made to the following:—

1. Since the Cleveland Convention the Movement has been extended to the colleges of the Pacific Coast and of parts of the Southern States; also to some new colleges of Canada. Up to the present time we have record of 477 different institutions in which volunteers have been enrolled. It is safe to state that this Movement has entered more institutions than any other student organization.

2. Not only has the Movement entered the colleges and professional schools, but in them it has exerted a remarkable influence. Unquestionably it has deepened the spiritual life of the institutions. Those who have traveled most among students bear testimony that the most spiritual colleges they visit are those which have been most intimately touched by this Movement. But the most distinctive influence has naturally been on missionary lines. In hundreds of institutions the Movement has reiterated the last command of Christ; it has vividly set forth the awful need of the world, and proclaimed with conviction the responsibility resting upon this generation of students for the evangelization of the world. The words "missionary" and "missions" mean something entirely different to the student mind from what they meant eight years ago, even in a majority of the denominational colleges and divinity schools of the United States and Canada. Narrow and contracted ideas are fast giving way to new and enlarged conceptions of the grandeur, the transcendent possibilities, and the divinity of this greatest work which confronts the Church of God. Through the influence of this Movement, the missionary department of the College Young Men's and Young Women's Christian Associations has been carried from comparative weakness to as high a state of efficiency as that of any other department.

3. There has been a striking increase in the number of students who expect to be missionaries. Take the young men of the colleges for example. Accurate reports show that there were over three times as many men in the colleges last year who were expecting to be foreign missionaries as there were in 1885-86, the year before this Movement started. If the comparison were restricted to that portion of the college field which has received most attention from the Movement, the increase in number of candidates would have been over five-fold. In the light of facts covering our leading seminaries, it is safely estimated that there are now over fifty per cent. more theological students who plan to be missionaries than there were ten years ago. In several seminaries the increase has been far greater.

4. The Movement has inaugurated and is earnestly prosecuting an educational campaign on missions among the colleges and seminaries. It has been the chief factor in starting a series of regular monthly missionary meetings in about two hundred institutions which did not have them before. Furthermore, it has very greatly improved the character

of such meetings in institutions where they were already being held. More important still, in some respects, are the weekly band meetings for a systematic and thorough study of missions. When this agency entered the field there were less than ten such study groups in the United States and Canada. Now there are at least one hundred and thirty-six. In connection with these band meetings the Movement has prepared and introduced several courses of progressive missionary studies. These are being successfully used by a larger number of bands each year. It is interesting to note that the three series of missionary Bible studies have been used more widely than all others combined. All this marks a great advance; for over four years ago there was not in existence any specially adapted outline courses of study for a mission band. Another and a most fundamental feature of the educational work of the Movement has been the planting and enriching of missionary libraries in our institutions. In over one hundred institutions which had practically no missionary books three or four years ago, there are now good working collections. Some of the leading theological seminaries of the United States had no modern missionary works whatever until they were secured through the influence of the volunteer band. The same thing is also true of a large number of the colleges. In the aggregate, thousands of dollars worth of missionary literature has been placed within reach of students within the last three years. It would be difficult to overstate the importance of the service the Movement has rendered to missions on these practical educational lines.

5. At the Cleveland Convention it was reported that the colleges and seminaries combined had contributed during the preceding year about \$15,000 to foreign missions over and above what they had previously given. Under the influence of the Movement this amount has been steadily increasing, until last year the colleges alone gave over \$25,000 more than they gave before the Movement was started. The returns from the seminaries are not sufficiently full to enable us to give exact figures. It is a conservative estimate to say that the colleges and seminaries combined gave to foreign missions over \$40,000 last year. This came almost entirely from between eighty and ninety institutions, which are each supporting, or helping to support, a missionary. This sum, considered in itself, does not mean much; but its influence on two lines means a great deal. In the first place, when churches learn that such a college or seminary is supporting a missionary, it will lead them to see the possibility of their doing even more than the students. A number of churches have been influenced to do this on learning these facts about the sacrifice of students. A more important influence, however, is that coming from educating the students themselves in habits of systematic and proportionate giving. The colleges and seminaries have in them the ministry of the future. They will not forget the

object lesson of the support of a missionary, but will reproduce it in their churches and young people's societies.

6. How many volunteers have sailed, is a question which should be answered in the record of the results of this Movement. We have the names of 686 who are now in mission lands. In all probability there are a number who have gone out that we know nothing about, owing to the poor reports rendered by some institutions. It is a striking yet natural fact, that more have sailed during the last two and one-half years than during the preceding five and one-half years. It shows conclusively that the Movement is increasing in volume and momentum. The question is often asked whether the leaders are pressing toward the field. In answer, it may be stated that every volunteer who has ever served as a member of the Executive Committee, or as traveling or corresponding secretary, since the Movement was organized, is either on the foreign field, or under appointment, or has applied. The same might be said of nearly all the volunteers who have been the moving spirits in the various states or sections.

7. On parallel lines with its efforts to secure volunteers for foreign service, the Movement has enlisted the active interest of thousands of students who are to remain at home. Where this work is properly developed each volunteer stands for more than one volunteer. He represents a number of his student friends and classmates who, because of his offering himself to the foreign cause, and, better still, because of the reasons which influenced his decision, will stand back of him and the missionary enterprise on the home field. The honorary secretary of one of our greatest missionary boards voices a conviction shared by many other secretaries, in maintaining that one of the things most needed now in order to make possible the going forth of larger numbers of volunteers is more "missionary pastors,—pastors of churches that will simply do their duty, that will lead their churches in the way they ought to go, and are waiting to be led, some of them longing to be led." One of the ambitions of the Movement is to help meet this fundamental need.

9. While absorbed principally in cultivating the student field, the volunteers have nevertheless made their influence felt in the churches. We know of a number of bands the members of which have, during the past year, made stirring appeals in from twenty-five to over one hundred churches. Their work has been practical as well, for often it has resulted in a very considerable increase in the amount contributed to missions. Some volunteers have been enabled to secure pledges covering all or a part of their support as missionaries. As a rule, the most successful and hopeful work in the churches has been among the young people on educational and financial lines. The volunteers have found this field to be peculiarly accessible.

10. In the report rendered at the convention three years ago it was stated that the committee had been invited to send a representative to help introduce and organize the Movement among the universities of Great Britain and Scandinavia; and the hope was expressed that we might soon be enabled to enter that most important door. It is, therefore, with special gratitude that we record the fact that Mr. Wilder, on his way to India, found it possible to spend a year among the students of these countries, and to spread the principles and methods of the Student Volunteer Movement. As a result largely of this work, the missionary interest of the British universities assumed organized form in the Student Volunteer Missionary Union. This organization, though less than two years old, has had a truly remarkable growth and influence.

Missionary fires were also kindled by Mr. Wilder and Mr. Moorhead in the universities of Scandinavia, although no definite inter-collegiate organization has as yet been perfected.

A volunteer who went out from Wellesley College to work in South Africa has succeeded in raising up groups of volunteers in some of the institutions there, and has united them, forming a branch of our Movement.

It would be impossible to measure the extension of the influence of the Movement through the hundreds of volunteers who are touching the student life of scores of mission lands.

**VI. Other Facts**  
Showing the  
Influence of  
the Move-  
ment.

We have reviewed some of the general results of the work of the Movement. Its influence can be seen also by looking at what it has actually accomplished in a few institutions, and by making a few contrasts. For obvious reasons we do not give names of institutions, states or sections.

One little denominational college, with less than seventy-five students, was touched by this Movement. At that time it had no foreign missionary interest or work whatever. One man was led to volunteer. He was thoroughly grounded and instructed in the spiritual principles of the Movement. A missionary department was added to the religious organization of the college. Regular missionary meetings were held which were regarded as the strongest and most popular meetings in the college. Four other men were led to volunteer. One of the volunteers after graduating went at once to the foreign field, and the students and faculty pay over \$600 per year to support him. This whole development took place within two years, and the students of that institution trace it directly to the Student Volunteer Movement.

Take a state university. There is one which a few years ago had about one thousand students. Although it had one of the largest Christian Associations in the country, it had during a period of over

two years not a single missionary meeting; it had no missionary books; not a student in the whole university was expecting to be a missionary; worse than that, its long line of alumni, numbering thousands, included not a single missionary; not a dollar was being given to missions; the word missionary, to use Mr. Wilder's expression, meant *miserere*. This picture is strictly accurate. The Volunteer Movement entered that university and has kept fairly in touch with it since. Note the change. To-day the missionary meetings are among those most largely attended. There is a band of sixteen students who expect to be missionaries. They are carrying on a very thorough study of missions. A carefully selected missionary library has been planted, and additions are made to it each year. Two or three of the volunteers have already sailed, others have applied, and at least one is under appointment. One of those on the field is largely supported by the students, who give annually for this purpose nearly \$500. This complete change is due solely to the Volunteer Movement.

Now look at a theological seminary, which to-day has very little actual missionary interest, owing to the fact that the Movement has been unable to touch it for three years. During that time the volunteers have graduated. Prior to this period the Movement did a very thorough work in the institution. During the last year that the Movement was in contact with that seminary, regular missionary meetings were held not only each month, but also each week. A volunteer band numbering eighteen was making a special study of missions. An alcove containing the best missionary literature was established. The churches in the vicinity of the seminary were divided up among the members of the band and special missionary addresses given in them. Over \$700 was given to support a missionary. That year, out of a graduating class of seven students, four sailed before fall to the foreign field. This varied and fruitful activity was due almost entirely to the Volunteer Movement.

It will be suggestive to contrast the condition of the missionary life in two theological seminaries: in one the Student Volunteer Movement was never permitted to have a foot-hold; in the other the Movement has for several years had right of way. Their general situation and conditions are practically the same. Looking at them apart from this Movement, the one which might naturally be expected to be the more potent in all foreign missionary work is the one which, as a matter of fact, is the weaker. A careful examination shows that the only factor which enters into one which does not enter into the other is the unrestricted work of the Volunteer Movement. Keep in mind that the one having the poorer missionary showing is the larger institution. The seminary which does not favor the Movement has fourteen men who expect to be missionaries, a majority of whom became volunteers under

the influence of the Movement in college before entering the seminary. In the other seminary there are nearly fifty volunteers. In one seminary the men who expect to be missionaries are carrying on no course of study on missions. In the other the volunteers are engaged in a most thorough and advanced series of studies. In one seminary less than thirty modern missionary books are within reach of the men; in the other, over two hundred have been secured under the influence of the volunteers. One gives less than \$200 per year to foreign missions; the other gives over \$1,000. The missionary students of one have carried on no aggressive work for foreign missions in the surrounding churches, whereas the volunteers in the other have made thirty-eight important missionary visits within the last five months.

During the past year a representative of the Movement visited a number of denominational colleges which had never come under its influence. He collected exact facts about the missionary status of each institution. We summarize the facts about eight of these colleges which make the best missionary showing. In contrast with these summaries we place the summaries of statistics gathered in connection with eight denominational colleges of the same rank and size, and in the same section, which had been cultivated even partially by the Volunteer Movement. In the eight institutions untouched by the Movement there were seven who expected to be missionaries, and none of them had made their purpose known. In the eight colleges touched by the Movement there were sixty-eight volunteers who had declared their purpose. In the first group two of the eight were having regular missionary meetings; in the second, all eight had such meetings. In the first group not a college had a class for the study of missions; four colleges in the second had such classes. The first group gave less than \$90 to missions last year; the second group gave \$460. In the first group only one college had missionary books; in the other, three colleges had such collections. The contrast might be made still more striking in favor of the influence of the Movement if we note the summaries of eight denominational colleges in a state where the Movement has been at work for several years. Those eight colleges last year had 142 volunteers; all of the eight had regular missionary meetings; six of the eight had mission band classes; six had large collections of modern missionary books; all contributed to missions in the aggregate \$2,890.

Another interesting contrast is afforded by the state universities. Let us take five of them which have received special attention from the Movement for several years, and place against them five which have been practically untouched by the Movement. The five which have been untouched have the largest proportion of Christian students. In the five neglected universities there were last year only four volunteers,

and three of them are due to the influence of the Movement at the summer schools. Only one of the five had missionary meetings. None of them had missionary books. Not a dollar was given to missions. In the five universities which have been quite frequently visited by the secretary of the Movement, there were last year seventy-three volunteers. Four of the five held strong missionary meetings. All five had collections of missionary books. All but one contributed to missions—\$1,238 being given in the aggregate.

These comparisons and contrasts might be multiplied indefinitely, and some even more favorable to the Movement might have been given.

As the Executive Committee study the needs of this  
VII. Policy. Movement, and consider the unexampled opportunities  
before it, they are led to outline several points of policy  
which the volunteers should seek to emphasize as never before.

1. We should strive to establish the Movement more widely and firmly in certain sections and among certain classes of students. At present the largest number of volunteers and highest development of missionary interest is to be found in the colleges between New England and Colorado, and north of the Ohio River. Of course there are a number of institutions within these limits which are greatly lacking in missionary spirit, but viewing it as a section it is in advance of any other. The colleges of the South should receive special attention during the near future. The missionary record of certain southern institutions shows what splendid possibilities there are in this important section. The Maritime Provinces and Manitoba have been less cultivated on missionary lines than Upper Canada, but the little which has been done shows that an undue proportion of strong missionaries may be expected from these sections. Even an indirect touching of the colleges of the Pacific Coast has called forth such a response as to give us reason to believe that special efforts put forth in that section would bring a rich fruitage. Accurate reports show that there has been a falling off in the missionary interest and activity in the institutions of New England taken as a whole, although there are still some very bright exceptions. This is due primarily to lack of supervision. It is firmly believed that, with wise and continuous effort, the institutions of this section, which in the early days of this century gave birth to American missions, and later to the Student Volunteer Movement, will furnish one of the largest contingents for the foreign field. A field second in importance to none, and in the light of the actual needs of the world possibly more important just now than any other, are the medical schools of North America. It is the unmistakable duty of the Movement to address itself at once, and with faithfulness, to the cultivation of this field. There is also real need of a special work among the college young

women. This is seen at a glance from the fact that not more than one-third of volunteers are women. This is not due to any lack of willingness on their part to offer themselves, because the list of missionaries show that more women by far have gone to the field than men. The small proportion of young women is due chiefly to the fact that while the women in co-educational institutions have come largely under the influence of the Movement, those in the distinctively women's colleges have not. If there could be a woman constantly at work among the tens of thousands of young women in our colleges she could accomplish a work of untold importance. To summarize this point of policy, then, we would state that this Movement should keep in mind all classes of students in all sections of the student field. And this not alone for the sake of the Movement, but for the sake of the deeper spiritual life of the institutions themselves.

2. Let us reiterate what has been stated and implied over and over again in this report, that even more important than the work of extension is that of supervision. The largest, richest, and most permanent results have been found invariably along the pathway of constant supervision. Let us in a deeper sense than ever, guard that which has been committed to us. To this end we should increase the number and efficiency of the agencies of supervision. May not interested and influential professors be found in our institutions who will make the matter of foreign missions their outside specialty,—as so many of them do with reference to Bible study to-day,—and by their watchfulness and special counsel render an incalculable service in insuring the strength and permanency of this Movement? Out of this may we not expect eventually, in many institutions, that chairs and special lectureships on missions will be established, as has been so successfully done already in a few places? Shall we not plan to have the chairmen of more volunteer bands and missionary committees attend the summer schools, in order that in the special missionary institutes they may become better equipped to lead the volunteer and missionary activities of their respective institutions? Shall not more of the State Committees of the Young Men's and Young Women's Christian Associations co-operate with the Executive Committee in having State Corresponding Members appointed to look after this peculiarly important department of the Associations? Shall not one of the achievements of this Convention be that the Holy Spirit will lead us to make possible an enlargement of the secretarial force of the Student Volunteer Movement itself?

3. As during the past, so in the future, let us press with fullness, tact, and prayerfulness, the claims of the unevangelized world upon the students of our generation, and help to lead them to a clear and glad decision to fling their lives into this greatest enterprise of the Lord

Jesus Christ. Our numbers are large. They are not large enough. Let us not forget the words of a secretary of one of our greatest missionary societies: "The Volunteer Movement should be putting its men into our seminaries by the hundred and the thousand every year." Let us ring into the ears of the students of America the words of that splendid volunteer, Keith-Falconer, who, in speaking to the students of Cambridge, said: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field." Yes, the world's need is great. The crisis is on. The time is short. The students of our day must know their duty before it is too late. Ours is the responsibility to make that duty known.

4. Another aim should be to make possible a deeper, more comprehensive, more progressive, and more practical study of missions. Therefore authorities on missions should be invited to elaborate courses of study adapted to the needs and conditions of the volunteer bands. Here is an almost uncultivated and a most fascinating field. Leaders to guide in such study must be enlisted, and, in many cases, trained. The use of these courses of study should not be limited to volunteers, but should be extended to students who are not volunteers. To supply the necessary means or facilities for careful study an effort should be put forth to establish an alcove of the best available missionary literature in every institution. Each student delegation at this Convention should make a careful inspection of The Educational Exhibit with reference to greatly improving the collection of missionary books in their institution. This exhibit is the most complete of its kind which has ever been made. A close study of it should lead within a year to placing modern missionary libraries in at least one hundred institutions where they do not now exist. This is a fundamental condition of all solid and growing and productive missionary interest.

5. The time has come when the volunteers must grapple with the financial problem with greater wisdom and persistence. What good reason is there why the volunteer who takes hold of this matter in the right manner and spirit and keeps at it cannot, before he sails, increase the annual contributions to his Church Board sufficiently to cover his support on the foreign field? What individual volunteers, whom we know, have done in this direction gives us confidence to believe that hundreds or thousands of volunteers can do the same thing. The possibilities of raising up a vast constituency of new, systematic, and proportionate givers among the millions of members of the various young people's movements are practically limitless. This field is peculiarly accessible to students. It opens up to them on every hand, not only

while in college, but also during vacations. And why should not a great many students who cannot yet see their way clear to offer themselves for foreign service give themselves to this practical financial work, and thus make possible the sending of their classmates as substitutes.

6. The Movement should seek to keep in touch with those of its members who have sailed and are at the front. Every volunteer should recognize that his responsibility to the Movement is not discharged when he sails. If anything, it is greatly increased, because the fact that he has sailed immensely increases his influence. He is in a position to do far more for the Movement than before he went abroad. His counsel concerning its problems and opportunities, as he views them from the field, will be especially valuable. His appeals for laborers will have an added force in the institution from which he came and wherever his name is known. His prayers, stimulated by actual contact with the awful need of the world, will yet become the greatest motive power in this Movement. And, as the years pass, and larger numbers of the volunteers return for a brief sojourn in their native land, they can and will stir the colleges and seminaries as no other messengers possibly can. As the number of our members in the dark continents of the world increases, so will increase the clearness and persuasiveness of the Macedonian call. We appeal to the volunteers in other countries to do what the volunteers of India have done; namely, to perfect an auxiliary organization of their members, not only to help each other in the great work to which they have given themselves, but also to influence aright the volunteers at home, and to aid in realizing the central purpose of the Movement. The enterprise upon which all the volunteers have embarked, whether they are on the field, in an institution securing their preparation, or providentially hindered, is not a four, or seven, or ten year effort; it is, if need be, to span our generation. Let us stand together, no matter where we are, until it is carried to a successful issue.

7. Let us preserve a close union with the Student Volunteer Missionary Union of Great Britain. Although their organization is comparatively young, it has made a most remarkable progress; and a close study of its life and working would abound in suggestion and inspiration to the American volunteer. This movement and our own have, as a common rallying point, the same declaration, and, as a common inspiration, the same watch-cry. For the first time the students of the Anglo-Saxon world are united in a mighty enterprise. Made one by the Holy Spirit of Missions, who can measure the power of this Christian federation for a world's evangelization? With deep sincerity and gratitude we welcome to our convention and institutions Mr. Donald Fraser, the Traveling Secretary of the British Movement, who comes to us as their fraternal delegate.

8. Let us keep to the front and ever before us as our hope and inspiration, the watch-cry of the Movement, *The Evangelization of the World in this Generation*. This idea has passed from the region of mere conjecture into the realm of the actual faith and convictions of a rapidly increasing number of men and women. The Student Volunteer Movement stands pre-eminently for the emphasis of the belief that, by an enlargement of the agencies employed by the missionary societies to-day, the Gospel can and should be fully preached to every creature during this generation. The Volunteers believe that this is an absolute necessity, because without it millions will perish. They believe it is a duty, because Christ has demanded it. They believe it is a privilege, because it will hasten the appearing of Jesus Christ. They believe it is a possibility, because of what the early Christian Church achieved under far more adverse circumstances than those which confront the Church of the nineteenth century. When this idea is firmly anchored in the consciousness of this Movement, it will give it an irresistible power.

9. As this Movement advances in years, in numbers, and in influence, there is need of recognizing with increasing faithfulness our absolute dependence upon the Holy Ghost. He furnished its kindling spark at Mt. Hermon, and lighted its fires all over the North American student field. He called its secretaries and sent them up and down the land with a power not their own — touching, and deepening, and enriching the lives and purposes of thousands of students. From Him the generous gifts of money came which made possible such far-reaching achievements. He spoke to the volunteers with that voice which His sheep always know, for a stranger they will not follow. He it is that must energize them and thrust them forth. It is He who will give them enduring fruits. He inspired our watch-cry, and He alone can and will enable us to carry it to a full realization.

VIII. What the Movement Needs. To carry out with thoroughness these far-reaching aims, and to realize in any measure the possibilities wrapped up in this Movement, it must have the unreserved co-operation of its members and friends.

1. It needs their intelligent and sympathetic counsel. The experience and convictions of secretaries and missionaries, in particular, will do much to confirm and guide the volunteers.

2. Money is needed in order to enable the Executive Committee to enter doors of unparalleled opportunity which open on every hand. From its inception God has never let this Movement suffer for want of money. He always increased the number of contributors to keep pace with its steady expansion. At least \$6,000 a year are needed during the next three years.

3. There is need of an unwavering and enthusiastic belief on the part of each volunteer in the providential origin of this Movement, its deep Scriptural basis, and its God-given purpose. Such a confidence will inspire a larger enterprise, a deeper sacrifice, a sublimer heroism, a more Christ-like obedience. This faith, indeed, must necessarily be the victory which overcomes the world.

4. Beyond all else, the deepest need of the Volunteer Movement is definite, united, importunate prayer. This is imperative in order that volunteers may be recruited, not by men, but by God Himself. Prayer is needed still more during the long years of preparation, that the volunteer having put his hand to the plow may keep it there, and that he may be possessed by the Holy Spirit. Even then the thousands of students who have thus given themselves to this work will never reach the great harvest fields of the world until there is a more absolute compliance with that wonderful condition laid down by Jesus Christ, "Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest." This has been strikingly illustrated at times in the history of the great Church Missionary Society of England. At one time in 1872, it is said, "a day was spent in prayer offered distinctly and definitely for more men. It was followed by more offers for service than had ever been received. In the five years following it sent out one hundred and twelve men, whereas in the five years preceding it had sent out fifty-one men. Again, in the latter part of 1884, men were sorely needed; and a day was appointed to pray for them. The previous evening Mr. Wigram was summoned to Cambridge to see a number of graduates and under-graduates who desired to dedicate themselves to the Lord's work abroad. More than one hundred university men met him, and he returned to the prayer meeting next day to prove to his colleagues the promise, 'Before they call I will answer.' With deep conviction we reiterate, here lies at once our greatest need, our most solemn duty, and our most inspiring opportunity. 'Lord teach us to pray.'"

"Lord, it is nothing with Thee to help, whether with many, or with them that have no power. Help us, O Lord, our God; for we rest on Thee, and in thy name we go against this multitude."

JOHN R. MOTT,

JAMES EDWARD ADAMS,

MISS EFFIE K. PRICE,

*Executive Committee.*

## THE ORIGIN OF THE BRITISH MOVEMENT.

Mr. Donald Fraser, Secretary of the Student Volunteer Missionary Union of Great Britain, said:—

I bring to you, fellow volunteers, the greeting of the seven hundred volunteers in the British colleges. When I stood here on Wednesday night, and saw for the first time this enormous meeting, I felt overwhelmed, recognizing as I did that this is not all, that you are simply the representatives of a far greater crowd; and I thought I saw among you sufficient leverage power to overturn the whole world, if all the volunteers here go forth in the omnipotence of the Holy Ghost. I hope that every one of us shall go forth to our colleges from this Conference with a new, divinely inspired, and united missionary enthusiasm, which will be as a great resurrection trumpet blast to waken many of the colleges from the deadness of indifference to a new and quickened missionary life. While I listened to Mr. Mott reading your report, I thought it might also be the report given at our own conference: your plan of working and the problems which face you are almost exactly the same as ours. And so I thought that, as you are not exactly acquainted with the peculiar phases of our work, and the points in which they differ from you, that perhaps the most useful thing I could do this morning would be to sketch to you the origin and growth of the Volunteer Movement in Great Britain.

At the very outset one must preface one's remarks by pointing out the peculiar phase of college life in Great Britain. One college is absolutely unconnected with any other. Each college is centered in itself, and only influenced by its own life. And hence, though a great revolution may be going on in the one college, stirring up the men and exciting their minds and unsutting them for all else, its neighboring college, perhaps not more than an hour or two's journey from it, will be moving along with no deeper interest than that of musty classics and abstruse philosophy. So you plainly see we have no opportunity of having a great national movement among the colleges. One must remember, too, that for many years there has been a missionary section in the colleges,—and by that I mean more or less interest in foreign missions,—and many of the students have been dedicated to foreign missionary work. But this section was always a variable and uncertain quantity, depending very largely on one man in the college, and never influencing any other college.

Yet we have had our epochs, and you will all know the great epoch in our religious history, when the Cambridge Band went through the universities. You will remember how seven men dedicated their lives to foreign missionary work, and their two leaders, Stanley Smith and Charles Studd, went through a number of the universities, appealing

for volunteers for the foreign field. Wherever they went they were followed by a wonderful outburst of missionary enthusiasm. Men who had been living carelessly in sin before were brought face to face with Jesus Christ; and scores of men were led to dedicate themselves to foreign missionary work. It was a mistake, which I fancy is prevalent in the Volunteer Movement in America, to fancy that this work of Stanley Smith and Studd had no permanent result. We have in the Christian Unions in the universities of England to-day a permanent result of this remarkable movement, although we are unable tangibly to trace the foreign mission result, since we cannot count the number of men who have been led to go out to the foreign field.

In 1886-7 Mr. John Forman, one of your leaders, came across to the British colleges to bring us in touch with the missionary movement in America. He went through a number of universities, quietly doing far greater work than he ever dreamed of. I will give you one instance of what was accomplished by him. In a little university college in Wales he spoke once or twice, and left with an oppressed feeling that he had almost failed, because not a single man came forward and volunteered for the foreign field. Two or three days after he left, four men were sitting in one of their rooms smoking and discussing Mr. Forman. They were quite unanimous in their opinion that Mr. Forman had done quite the right thing in going to India, because he was born there; and they thought that as they were born in Wales, they had done the right thing to stay in Wales. Then they began, for the sake of argument, to discuss foreign missions. They discussed until a very late hour, and then went to their rooms and spent a restless night with their consciences. Each one of the four men that week, without further conference with any one else, dedicated himself to foreign missionary work. Three of them to-day are in China, and the fourth is under appointment to India. And these four men were led through Mr. Forman to dedicate themselves to foreign missions.

A year or two after Mr. Forman's visit, and partly through his advice, we did try to unite the foreign missionary element in the different colleges, and formed the Students' Foreign Missionary Union; but because it had no aggressive purpose it had merely a nominal life. The great genesis of our Movement was Mr. Robert P. Wilder's visit in 1891 to the British colleges. In God's great providence he went to the convention at Keswick, and that year was the first year when there was a representation of the British students at this convention. We didn't know much about your Movement or about Mr. Wilder, but we heard him in a twelve minute address describe the Movement in America. And some of us from Glasgow, who were standing up behind the platform, had for the first time the fact impressed upon us that there was no time when we would have so large a sphere of

influence as during our college days, and that if we were missionary candidates it was our duty to create the missionary atmosphere in our college. We three, at least, were most profoundly impressed; and that afternoon, before God, we confessed our past slackness, and vowed we would use every opportunity to tell the men of the neglected state of the world, and bring them face to face with heathendom. One of the three was in his last year at college, and when he went back to college that session he simply upturned the whole college, and there was not a man in it but was brought face to face with his individual responsibility to the foreign field. Mr. Wilder visited Glasgow, Edinburgh, Cambridge, and London, and wherever he went he stirred up an extraordinary enthusiasm for foreign missions. He then pointed out to us the need for organization, if there was to be permanence. And, at a meeting in Edinburgh, when delegates were present from eighteen universities, representing about three hundred volunteers, we organized the Students' Volunteer Missionary Union, with, as its basis, your old declaration: "We are willing and desirous, God permitting, to become foreign missionaries." We appointed a managing executive committee of four: one from Scotland, one from England and Wales, one from London, and one from Ireland. We also engaged one of the Cambridge Seven, Mr. Polhill-Turner, who was at home on a furlough, as Traveling Secretary, and to start an official organ for student volunteers. After a year's work, when Mr. Polhill-Turner went through the colleges, we were able to count up five hundred volunteers. Last year in July we had our first conference at Keswick, when one hundred or more men were present. That conference will ever be memorable for the solemn and stirring impressions we received and for the solemn association it has with Bishop Hill. He was among us as our central spirit, entering into the discussions of our meetings. Last December he went out to Africa, and before he had reached his field we learned of the death of the bishop and his wife and three of the party.

From Keswick we have been going on quietly and steadily, solidifying our Movement into one compact whole. But you must remember that we have a very much smaller student population than you, to whom to appeal. I reckon a very high estimate when I say that we have reached some thirty thousand students, and out of these thirty thousand at least seven hundred have volunteered for the foreign field. We have not been blessed like you with very remarkable leaders at the start. Our Movement has more been carried on by commonplace men among commonplace men. And the result is that it has grown, not from the efforts of one or two, but through the efforts of every volunteer. We have had it impressed upon us that every volunteer has also to become a recruiting sergeant, every man has to try and influence his companion in college in the direction of the foreign field. In this way our

Movement has taken a very solid form, and we have an unusually large proportion of men going out to the foreign field when their course is over. When I left Great Britain we had not got the statistics in, but, judging from one or two colleges with which I am more intimately acquainted, I should say that of the men who have finished their preparation—I don't mean simply their college course, for many after the college course take a year or two at Maidstone, and Church of England men take a year or two of curacy before they go—eighty to ninety per cent. of them have sailed to the foreign field. You see at once how that has created the greatest confidence in the Union.

Our Union has grown slowly but steadily, and we have been taught by experience to use the declaration very carefully; hence we have been saved from some difficulties which your Movement is facing to-day. We never allow the declaration form to be passed around in meeting, especially after there has been some excitement and enthusiasm. We want no hasty decisions. We want men to face the question on their knees before God, to weigh all sides of the question before they make up their mind. Let me just give you an example. In a village in Wales, at which I was in October, we had a remarkable meeting, and the men were stirred to the very depths. After the meeting was over, going to some of their rooms I found a whole college gathered together, and every man was asserting that he was ready to sign the declaration and volunteer for the foreign field—a whole college ready to volunteer! But, as it was evident there was a good deal of excitement in the air, after consultation with the secretary, we agreed that we would not allow any to sign the declaration that night, but we advised them to meet for a few days in prayer daily, and consult among themselves and with God as to what they should do with their lives. For weeks after that whole college met for daily prayer, and I received word that, one by one, they are signing the declaration, and I believe they mean to keep it.

Let me say then that we have got our Union on to a very solid basis, and, we must frankly confess, through the advice and through the history of your unions. We hope we shall be saved many of the mistakes you have committed from lack of organization, because from the very start our Union is organized; and also because our constituency is so small we can hold it pretty well in hand and once every year visit every branch in the country. We have also attained to an unusual position of respect and influence and aggressive work in the colleges; so much so that in some colleges the meetings of the Union are the best attended of any, and the Union is the most influential society in the whole college. And we have taken hold of the very best men in the college. In my own college, and in my own year, out of the five honors men, four are volunteers and one is almost a volunteer.

In another college, the Secretary of the Union is Captain of the College Foot-ball Club and Chairman of the College Debating Society,—in other words, the head of the athletic and social world in the college. The result is that we at once command the respect and confidence of the men, and the Union does not require to make an apology for its existence. And also we have one pleasing feature—the breadth of the movement. It is not confined to any one school of thought. We embrace not only the most earnest workers, but the deepest thinkers; and, while keen theological controversy may raid outside our ranks, we combine in our ranks men of all schools of thought, provided they have got one heartfelt devotion to Jesus Christ and an enthusiasm to bring Christ to the world.

Mr. D. Willard Lyon, Traveling Secretary of the Student Volunteer Movement, said:—

#### THE SIGNIFICANCE AND WORK OF THE VOLUNTEER BAND.

What I have to say applies to all classes of institutions: first, where there is already a Volunteer Band; secondly, to institutions where there are already as many as two volunteers. I hope what I say will result in the organization of such a Band in all the institutions of this latter class. Perhaps I might begin by giving you a few reasons for organization: In every institution where there are any volunteers, if there be as many as two, a Volunteer Band should be organized; first for the sake of mutual stimulus. While isolated volunteers are able to some extent to gather together missionary knowledge, yet the experience of the Volunteer Bands and the experience of the isolated volunteers, in the last few years, have proven that where the Bands exist, a great deal more is done along the line of missionary study. Thirdly, for the sake of deepening missionary conviction. We need to have our missionary convictions grounded on a solid basis, and only by uniting thus as volunteers and coming in conference with one another to discuss the reasons for preaching the Gospel everywhere, can we have our convictions deepened and strengthened. Fourthly, for the purpose of making ourselves more efficient in advancing the cause of missions while we are at home. We as volunteers have a responsibility in our own institutions; we have a responsibility with reference to the Church. We must be doing something towards spreading the cause of missions in this country; and how better can we do it than by uniting? Lastly, for the sake of an increased power with God, claiming that promise that when two of us shall agree on earth as touching anything we shall ask, it shall be given us of the Father. United we shall plead with God for great things and shall receive of God what

we plead for. I hope there will not go from this Convention a single delegation representing a college where at present there is no existing Volunteer Band, without organizing such a Band as soon as they reach the college.

What are the duties implied in the Volunteer Band? They lie along several lines.

1. The Volunteer Band owes something to the volunteers in the institution who in the first place must be informed with reference to missions; in the second place, they must be taught the biblical principles of missions; in the third place, they also must be stimulated to prepare themselves for efficient service in the field; and in the fourth place, the Band should strive to remove the man-made obstacles that stand in the way of some volunteers. The Band exists then for these four things, as it stands in relation to volunteers in college.

2. But there are volunteers out of college; what can be done for them? Here is a volunteer preaching; here is a volunteer teaching; here is another in business. Many of them have not lost their interest in missionary work; they still believe in the principles which brought them to sign the volunteer declaration. Shall not the Volunteer Band find its great opportunity here by coming into touch with these absent volunteers through correspondence — not a formal correspondence for statistics merely, but a correspondence with a touch of the life from above in it, and which shall result in the hastening forth of these outside volunteers to the foreign field?

3. The Volunteer Band has an obligation also to itself. The Traveling Secretary can only touch one-fourth of the institutions of the country at most. The volunteers are sprinkled in almost all the institutions; they can reach the whole field. More than that, the Traveling Secretary only stays a day or two in a place; he has not the opportunity to study all the conditions of the volunteer life. You live side by side with these men and women for the whole college year, for several years may be, and you know what their difficulties are; you know how to pray for them intelligently; you alone have the opportunity of perpetuating the Band.

4. The Band holds another relation to the students in colleges who are not volunteers. In every educational institution there are men with keen, alert, vigorous minds. What class of men could be more receptive to the divine idea of missions! Why shouldn't each member of the Volunteer Band be an instrument for "overturning the colleges," as Mr. Fraser expressed it, in giving them a distinctively missionary character?

5. The Band also holds a relation to the Volunteer Movement itself. In order to make this Movement mean what it should mean, the Bands must be faithful in sending in their reports. Not only so,

but are they upholding it by daily prayer? Are they helping to support it financially? Are not these essential points of their work?

6. Again, we might also see another relation: the Volunteer Band has a duty toward the Church. We, as young people, can appeal to these churches along the line of missionary giving, because we with God's approval can say, "Send us," whereas others perhaps can only say, "Send them."

7. The Lord of the harvest has said, "Pray ye." We know full well that if we should lose the spirit of prayer our work would languish and die. Let us, then, volunteers, take to heart Neesima's inspiring watchword, "Let us advance upon our knees."

Let us now turn to the character of the Volunteer Band meeting. What can be done in the Band meeting? Just a word about the frequency of the meeting. These meetings, according to the experience of a large number of institutions with which we have come in contact, should be held frequently enough to enlist a wide interest, and yet not too frequently to prevent thorough work. Most institutions are able to have the Bands meet once a week. In some of the small institutions, where the volunteers are few, the meetings would better come once in two weeks. What are the courses of study that can be carried on by these Bands? Studies of mission fields, of Biblical lessons on Missions, and of Practical Preparation. And we should prepare these studies with the same thoroughness that we exercise for class-room work. There are two courses of ten lessons by Mr. J. Campbell White, which were used last summer at the Northfield and Geneva Conventions. You will all realize that these practical studies which have been suggested will be thoroughly practical when I remind you that Mr. Beach is the man that prepared the courses.

How shall these meetings be conducted? They should be so informal that the Volunteer Band members will feel perfectly free to have conference at any time in the meeting; but they should not be so informal that work is carelessly done. It is essential then that you, as Volunteer Bands, keep accurate, careful records. The Movement is effective so far as it knows the individual persons connected with it; and accurate records of each student volunteer will be increasingly valuable as historical matter.

Closing then, let us keep in mind this great thing, the noon watch of prayer. In the early history of the Movement the volunteers everywhere largely united at the noon hour, sometime between twelve and one o'clock, in praying that this great Movement might accomplish the purpose that God has for it, and that the great foreign field may be reached. May it not be that from this Convention shall come a determination to continue this noon watch, so that when the missionaries in the foreign fields at noontime are praying we here may also pray, and

thus continue the great circle of prayer that moves around the world every day, that the world may be evangelized in our time.

*Evening Session.*

The Friday evening session began with a preliminary song service, led by Mr. Stebbins.

THE MAN OF GOD AND THE WORD OF GOD.

The Rev. A. J. Gordon, D.D., of Boston, Mass., said:—

I wish to say a few words as to the agent and the instrumentality by which God has ordained that we shall evangelize the world. The Protestant and the Catholic theories I think may be stated thus: the Catholic believes that you must bring men to the Church in order to bring them to Christ; the Protestant, that you must bring men to Christ in order to bring men to the Church. And exactly so as to the instrumentality employed: the extreme Roman Catholic view, represented by the Jesuits, is that the man of God is to do the work; the extreme Protestant view, represented by not a few, is that the Word of God must do the work. I wish to say a word to-night about the combination of these two—the man of God as the agent, and the Word of God as the divinely appointed instrument for evangelizing the world. Let us take two extreme illustrations: Francis Xavier was one of the most zealous missionaries the world ever saw; I think no one would hesitate to say that he was even one of the greatest missionaries of any of the centuries. And yet, by the concession of his own co-laborers in the same generation, the work of that ardent man was an absolute failure, leaving in a few years hardly a trace of what he had attempted so zealously to accomplish. Xavier never carried the Bible; he never sought to put the Scriptures into the tongue of the people to whom he ministered. Therefore, though he wrought most nobly and most earnestly, his work never rooted itself so as to remain and leave a permanent result behind.

There are some who seem to think that the Scriptures if scattered broadcast will convert the heathen. This is the extreme Protestant view. Now, my dear friends, I believe if you refer to the pastoral epistles you will find two words that ought always to be linked together. You read about "the man of God, thoroughly furnished unto all good works." You read in these same epistles about "the Word of God." These two differ and yet are alike in this particular. What is the statement with reference to the Word of God? "All Scripture is divinely *imbreathed*." It is *all* Scripture that is divinely imbreathed,

and not some Scripture that is profitable for doctrine, for reproof, for correction, for instruction ; but *all* Scripture is God-imbreathed.

How is the man of God fitted for his work ? Remember that Jesus Christ, in a sort of foretaste of Pentecost, breathed upon His disciples and said, " Receive ye the Holy Ghost." Now, that is the idea ; a man of God imbreathed with the Holy Ghost, and the Word of God imbreathed of the Holy Ghost. The man of God carrying the Word—these two together. You can't bring men to Christ, generally speaking, by the Word of God alone ; you can't do any permanent work with the man of God alone. Man must carry the Word ; and the Spirit that inspires the man inspires the Word. The inspired man and the inspired Word : the man indwelt by the Holy Ghost, and the Word indwelt by the Holy Ghost. These, I think, complete and round out the statement of God's appointed agencies for evangelizing the world.

Now, dwell just a moment upon the Word. I believe that this Scripture not only *was* inspired but *is* inspired ; that the Spirit of God lives and breathes in its letters and sentences. Just as my blood is in every part of my body, the Spirit of God is in every part of this Word. I hold in my hand a seed, and that seed has in it the waving harvest. I hold in my hand an acorn, and that acorn holds the oak—the wide-striking roots and the far-reaching branches all wrapped up in the acorn. Now, we have that marvellous characterization of the Scriptures as "the incorruptible seed of the Word." Have any of you read the remarkable experiments in what is called "the dynamic power of seeds," illustrating how a little seed germinating may be made to lift a flagstone out of its place ? A seed dropped into a crack in an old heathen temple, germinates and strikes its root, and in a little while it rends that temple asunder. That is the instrumentality that God has established for saving His world,—the seed of truth lifting empires off their hinges, rending in sunder old colossal systems of idolatry. The Word of God will do it, and we never need to hesitate to trust implicitly in the Word of God, because the Spirit is in it. Only, when we approach it we must be sure that the Spirit is in us. Why is not the theory of an eminent preacher true, that every man gets his message direct from Heaven, apart from Scripture ? Because God saw it needful to put the two in pairs. That is to say, suppose I have the Spirit dwelling in me, I may go astray because of the aberrations which my own ignorance may create, and I need constantly to have my zeal rectified by a fixed standard. If you have stereotype plates of your book, the book may be destroyed, but you can replace it. Teachers and preachers are liable to go astray, but they have the stereotype plates of truth in the Word of God which cannot be tampered with. "I know," said a great thinker, that marvellous young man, Arthur Hallam, about whom Tennyson wrote the "In Memoriam," "I know that the

Bible is God's Book, because I find that it is man's book; because it fits into every fold and turn of the human heart." Most true saying! The hunger for expiation, the craving after God, the deep and impenetrable desires that cannot find expression in human language, are answered in this book.

Did you read that most touching and suggestive incident in the life of Edgerton Young: "What is the key that will unlock these savage hearts that are confronting me to-day? Can I open these hearts by persuasion, by reason, by carefully compacted logic which shall fit into every ward of those hearts?" This man met savages who were defiant and stolid, and when he simply despaired of finding the key to their hearts, he said, "I know where your dead children are." Doesn't Jesus say, "Their angels do always behold the face of my Father which is in Heaven." "It is not the will of your father in Heaven that one of these little ones should perish." "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." These texts had a simple, brief, and pointed exposition in the words of this missionary, "I know where your dead children are," and he had their attention. One of them came and said, "Since I lost my little one the hut has been so lonesome; since the child went from me the bow and arrow are there, but the little feet and hands I miss." He had found the key that had opened their hearts. It is wonderful how this proves true all through missionary history. Eighteen years the Moravians wrought in the far-off regions of the North, and were about to give up their mission because they saw no visible fruit of their work. At the end of that eighteen years, when they had had all the best teaching that could be given them, explanations of what morality, sobriety, and civilization mean, one simply repeated one day a word of Scripture: "The Son of Man has come to seek and to save that which was lost." And after eighteen years of waiting there was one poor wretched woman who heard that word,—one so bad that she was not allowed to associate even with those people, as low as they were in the scale of being,—took that word and went home to her hut, confessed that she was not worthy to associate with human beings. And at midnight, with a broken heart, she lifted up her eyes to this One that came to seek and to save that which was lost. And after eighteen years of all kinds of measures and devices for winning the hearts of the people in Labrador, the first convert had been found simply through the repetition of a text of Scripture. And within six weeks all the region was ablaze with fire kindled by this wretched woman, whose heart had been unlocked by the single word, "The Son of man has come to seek and to save that which was lost."

There is nothing that can be substituted for the Scripture, it meets so profoundly the yearning of the human heart. If any one

wants to substitute philosophy for it, let him try it. I think the difference between faith, which draws its living out of the Scriptures, and philosophy, which is constructed out of reason, is simply this: Faith is like the bee, and philosophy is like the spider. The bee gets his honey from flower and flower, sucking out the sweetness and storing it away that he may feed upon it, ever going outside of itself; while the spider spins his web out of his own bowels. He can construct a beautiful geometrical figure, marvellous in its symmetry and the beauty of its proportions; but though he can walk over it there is not another living thing that can thread its intricacies without getting tangled up. Let the preacher of the word say forevermore, "Thy Word is sweeter than honey and the honeycomb," drinking out of the flowers which he finds in prophet and evangelist and seer, and his soul will be filled. But we can't feed the heathen on philosophy. The Word is so sweet and so rich, and so used has it been in saving men, that, after a century of missions, any one who will read carefully will find that nearly all the great conquests have come by the reception of some saving text of Scripture.

You know that a great many of the most eminent missionaries in the early part of this century went out with the theory that you must civilize men before you can convert them. Samuel Marsden said that when he went to New Zealand. After twenty years he reversed his judgment, saying, twenty years' experience proves that men must first be converted, and civilized afterwards. Hans Egede went to Greenland with the same notion, and wrote a little pamphlet in which he said: "A man would certainly be very foolish to expect to preach the Gospel to a heathen people without first clearing away the thorns and rubbish to make room for the seed of the Word. The people must be civilized and instructed before we can expect to do anything with the Gospel among them." He wrought for fifteen years on that plan; and he was a noble and self-sacrificing missionary. I would not utter any word of disparagement about him. I wish the Church of Jesus Christ had many heroes in the missionary field like him. But fifteen years he labored without any result; and then John Beck came after him, and one day was simply reading the Word of Scripture describing the Passion of our Lord. He had no idea what would be the result. Kajarnak stood before him, a savage of the worst type; and, as he finished reading it, he said, "Read that again." And he read it again. And he said, "Tell it once more." And he read it a second time. And he said, "Can that be true?" And the result was that that savage heart was broken simply by the story of the Cross. Ought it not to be so, when it is written that the preaching of the Cross is the power of God unto salvation?

My dear friends, there is nothing like it. And I think that we, ourselves, though we believe in all that I have been setting before you to-night, have not as strong a faith in our own commission, and in the agency which God has appointed for making that commission a success, as we ought to have. I am speaking to-night about things of which I have known; and I want to give you an illustration of what the simple Word of God will do. I heard from a missionary friend of mine a remarkable experience; it has been written down, and it is not only a spoken word, but now a written word. This is the story:—

Here was my friend, Henry Richards, who had worked for seven years on the Congo, being one of the first missionaries in that newly opened field. At the end of nearly seven years he told me he was almost in despair: he had not seen the slightest opening in those heathen hearts, nor the slightest indication that, with all his preaching and labor, there had been any impression made. He went home to England, and sought the wisest missionaries and counsellors, to find if any one could tell him any secret by which he could get at the hearts of these savages. "Well," one said, "have you preached the law to them?" He got that perhaps in Scotland, where they quoted the famous saying, that if a woman is sewing she must first put in the needle, and then draw the thread; and so you must first thrust in the needle of the law, and then draw as long a thread of Gospel salvation as you like. He said: "I thought I had it, and went back to those people and began to preach the law. I showed them how they had broken every one of the Ten Commandments. They looked at us blandly, and with the utmost self-satisfaction said, 'Well, you white people are probably sinners, but we are not.' And I worked away at the law, hammering at it, and thrusting in the needle, until I got completely exhausted on that line. Somebody else had said, 'Perhaps you are not as filled with the Spirit of God yourself as you ought to be.' I entered into a deep and earnest search after more of the power of the Holy Ghost, and I had much prayer. I can't say that I was conscious of any great blessing." Nevertheless, you see, when he prayed that the Holy Ghost would guide him, he got what he asked, without perhaps knowing how.

He said he was expounding this text, "Give to every man that asketh of thee," and he went on to explain that it meant benevolence. Then he had to explain what benevolence was. Well, he thought it over. If the Lord Jesus Christ meant to say "Be benevolent" why didn't He put it so? But He said, "Give to every man that asketh." And he says, "The real fact was that I didn't want to tell them just what it meant, because they are the greatest beggars in the world." But he said, "I went next day and modified it a little, put it a little more

plainly, and came away dissatisfied again." Then he said, "I will go and explain it just as it means. The Master who sent me said, 'Give to every one that asketh of thee.'" Is there a more impractical text than that to preach upon to savages? He said, "It means just this: if you ask for this blanket I am to give it to you." He said he saw a wonderful smile lighting up his black congregation. "But," he said, "I stuck to my text, and I told them the truth, and I just preached them a sermon upon that. Was not that the foolishness of preaching? After I had ended one came up and said, 'I would like this blanket.' 'Very well, you can have it.'" Another was taken with his fine brass-mounted inkstand; he said, "Very well, you can have it." Another wanted his chair. "As a matter of fact," he said, "before the sun was down I hadn't much left. Then my good wife came and said, 'Well, now, you may give away your own things; but I don't think this text requires you to give away my things.'" He said, "Very well, you can keep your things; but I am simply going to carry out the Scripture as I understand it." So he took the consequences.

"A while afterwards they were having what they call a palaver, and I heard one of them say, 'That is a wonderful man; I never saw a white man like that before. All these white men that come down here want to get all they can, and get the best end of a trade, and they are trying to rob us. But here is a man that comes and tells us that his God, whom he represents, told him to say, "To every man that asketh thee, give." What do you think about him?' 'Well,' said one, 'I think he must be God's man. He is different from any man we have seen.'" Finally, after talking it over a long time, they came to the conclusion that this was God's man, and before sunrise next morning they brought everything back, and said "We can't afford to rob any of God's men." And from that day on, he said, they never asked him for another thing. Now, what happened. Not long ago I received a dispatch from Henry Richards, at his station on the Congo, and this was the message: "Two thousand conversions in one month." And that was the beginning of that work on the Congo. No sooner were these men convinced that this was God's man than they began to pay attention to what he said. The Spirit of God came sweeping over those people, so that it took him all day and all night to listen to those who were asking how to be saved.

You know the Scriptures lay great emphasis, by the mouth of Paul, speaking with the Holy Ghost, upon the foolishness of preaching. I don't believe that illustration can be paralleled in all missionary history. How absurd, how absolutely and completely astray, from all that we should call reasonable, was the conduct of a teacher who would apply a text like that exactly as it means? But I believe that is the way to teach. Be not afraid of the Word of God; let the people have it, and

let them have it as a naked sword ; and the Spirit Himself declares that the Word of God is the sword of the Spirit. The sword of the Spirit will open the hearts when we cannot open them.

Now, for the other side. The man of God must carry the Word. And the power of that Word was simply in this, that it was indwelt by the Holy Ghost ; and the power of the man that carried the Word must be in this always, that he himself is indwelt by the Holy Ghost. There is nothing more exquisitely beautiful than that simple scene of Jesus Christ breathing upon His disciples, saying, "Receive ye" — remember it is the active, not the passive word — He says, "Take ye the Holy Ghost." He has given God's greatest gift — that which includes all other gifts in itself — the Holy Spirit. Take this by a personal appropriating faith and you will find in it all that you can desire for spiritual equipment and power.

#### THE VOLUNTEER MOVEMENT AMONG STUDENTS IN NON-CHRISTIAN LANDS.

Luther D. Wishard, Foreign Secretary of the International Committee of Young Men's Christian Associations, said : —

Three years' study of missionary problems in twenty foreign mission lands satisfies me that the evangelization of those countries depends largely upon their own educated young men and women. If this be true, it follows that if we realize the purpose of our battle cry, if the world is evangelized during this generation, there must be a Students' Volunteer Movement for Home Missions in every non-Christian land. The American Volunteer Movement was conceived, born, and developed into its present splendid proportions by the Intercollegiate Young Men's and Young Women's Christian Associations. The experience acquired in promoting the American Movement has prepared these organizations for a world-wide task. To plant the Associations in every nation and nourish them until they blossom and yield the missionary enterprise, the rare consummate fruit of the American Associations, is our supreme duty, and will in eternity be regarded as our supreme achievement.

The difficulties involved in this enterprise are stupendous, such as can be surmounted only by an omnipresent, omnipotent Leader. The first stage in the enterprise consists in the evangelization of the higher educational institutions in foreign mission lands. These contain nearly a half million students, not more than ten thousand of whom, probably, are enrolled in the membership of the Church invisible. Modern culture has largely dispossessed these students of their religious superstitions, but they are so chagrined to find that their people have been deluded by false religions that they are exceedingly distrustful of all

supernaturalism. They are so absorbed in the acquisition of an education, which in many countries is a passport to remunerative employment, that they in many cases frankly confess that they haven't time to investigate Christianity. Modern culture and civilization have cast out of many men the devil of heathenism, but in most cases seven other devils retain possession of the man,—the devils of alcohol, opium, extravagance, agnosticism, licentiousness, caste, and national egotism, the first four of which are directly traceable to godless civilization and culture. Surely the regeneration of the colleges of non-Christian lands and their transformation into distributing centers of Christianity is a herculean labor, but it is not impossible.

There are some facts characteristic of students in the East favorable to their reception of Christianity, if propagated by students from the West. It is something to have rolled away the stone from the door of the sepulchre; education has rolled away the stone of superstition from the door of many hearts. Students are beginning to consider the fact that Christianity is and has been the only religion of permanently self-governing peoples; this fact has especially impressed the young men of Japan and India, who are taking their first steps in constitutional liberty. The homogeneity of the student world is a fact of deep significance, and suggests the feasibility of the spread of popular movements from the students of the West to those of the East. The very conservatism which has held the Oriental so tenaciously to his false religion may be turned to the account of Christianity when it is once firmly anchored in his nature.

Christian societies of students have played so important a part in modern church history in the West, and in some parts of the East, as to encourage us to associate them with the Church's enterprises throughout the entire East. Most conspicuous in the list of such societies was the Oxford Holy Club, or Methodists, as the Oxford students nicknamed the members. They were derided and scoffed at in Oxford, but there was joy in the presence of the angels in heaven when the birth of that student brotherhood was proclaimed. This splendid auditorium and the Holy Club which occupies it are lineal descendants of that little band and the room in which it met. A very small room in Lincoln College, Oxford, was quite large enough to contain all the Methodists in the world in 1730; but where is the convocation hall large enough now to contain the division of the army headed by John Wesley? Where, outside of the throne room in the King's palace in the city which John saw coming down from God out of heaven? The Haystack Prayer Meeting in Williams College prayed into existence the American Board, which all the other missionary boards in America have apostolically succeeded. It also set in motion a train of incidents which have culminated in this great missionary Movement, which Dr.

McCosh pronounces the most remarkable since Pentecost. About eighteen years ago, in Japan, two students' bands were formed in extreme parts of the Empire, one at Sapporo Agricultural College, the other at a boys' school in Kumamoto. The former developed into a church, and the city of Sapporo is more thoroughly permeated with Christianity than any other city which I have visited in Asia; the Kumamoto Band entered the Doshisha, then recently founded by Joseph Neesima, and, by the splendid scholarship of its members, anchored the institution in the confidence of the Japanese. From that band came many of the leading ministers of the Congregational Church, who have effected the remarkable growth of that church in Japan. The names of some of the members of that band will shine like stars of the first magnitude in the galaxy of illustrious names which shall be celebrated by future historians of early Christianity in the Sunrise Kingdom. In view of the marvellous records of these student societies, have we not ample ground for magnifying the possible achievements of the Inter-collegiate Young Men's and Young Women's Christian Associations?

The achievements of these Associations need no elaborate recital here in the home of their friends. They are anchoring the English Bible in the curriculum of American colleges; they have for seventeen years been the mainspring, humanly speaking, of the revivals which have blessed our colleges, and resulted during these years in the conversion of at least four students every day; they have prepared nearly one hundred thousand educated men and women for leadership among the laity in the churches' enterprises at home and abroad; they have influenced quite three thousand men to enter the ministry—fully as many as the number baptized on the birthday of the Church; finally, to crown this unparalleled record of achievements, they have written on their standard the ringing watch cry, "The evangelization of the world in this generation!" and have lifted up the standard so high that the sacramental host in every nation can see it and follow it to victory. Already nearly seven hundred young men and women, whose names are on the muster roll of the volunteer corps of the grand army, have gone to the uttermost parts of the earth. In a word, the colleges of America have become academies of the Church Militant for the enrollment, equipment, and training of leaders in the Church's last crusade for the evangelization of the world.

Is this movement capable of adaptation to the colleges in foreign mission lands? Let the first few years' experience of the work in Asia answer. The readiness with which the students of Asia have answered the call of their fellow students in America is a significant rebuke to the little faith with which some of the leaders of the American Associations received the appeal from missionaries to send men to organize and direct the Movement at the educational centers of Asia

and South America. Two hundred and fifty missionaries united in the appeal, representing at least twelve leading denominations in North America, Great Britain, and Germany. The appeal was strengthened by the endorsement of prominent pastors in the native churches; it was confirmed by leading secretaries and members of the missionary boards and societies in Great Britain and America. To fully satisfy the International Committee of Young Men's Christian Associations whether the time was ripe for the new missionary enterprise, an exhaustive study of the great educational centers of Asia was made, involving a tour of over three years, during which two hundred and sixteen mission stations in twenty mission lands were visited, and nearly a thousand missionaries were met personally, hundreds of whom were conferred with about this Movement. Is it not a fact of extraordinary significance that, among this large number of the Church's leaders of her foreign work, only one is remembered who expressed disapproval of the proposed enterprise? As for the students in the scores of colleges visited, they expressed the warmest sympathy for the proposal. The observations and experiences of the tour have never been presented to as important an audience as this. Some of the twenty-five men needed for the direction of the work are probably here to-night; many missionaries here assembled will soon return to their work at educational centers, and their understanding of this Movement and their co-operation with it are indispensable. It is a privilege to report to the secretaries and members of missionary boards the results already accomplished. Had it not been for the encouragement of the board secretaries, the Church's home leaders of the foreign work, this Movement would never have been undertaken; without their constant approval and sympathy it will fail to accomplish its highest usefulness. The strongest appeal that can be made in behalf of this new missionary enterprise is the statement of what it has already accomplished; for it has already been tested in several foreign mission lands.

In Japan, under the wise leadership of Messrs. Swift and Miller, the Young Men's Christian Association has been planted in fifteen institutions, eleven of them Government colleges, including the Imperial University and several of the higher preparatory schools of the Empire. The occupation of Government schools is an achievement of great significance; it means for them what the planting of the Association in our state universities meant. It has united the students of fifteen colleges, and young men in as many cities, in a national movement which is enlisting the university and business men in a combined effort in behalf of the evangelization of all young men. Already four educated men have been secured as general secretaries or leaders of this work in four of the large cities of Japan. Its five annual national gatherings have been attended by fully two thousand students and educated men;

the last one, containing six hundred students, was larger than any student convention ever held in the West except the two volunteer conventions. Already over two hundred students have made a public confession of Christ and united with the churches. Some of these men are preparing for the ministry, and many others who are entering business have solemnly declared that the evangelization of their people shall be the chief object of their lives. The readiness of Japanese students to respond to the offer of salvation in Jesus Christ was strikingly illustrated in an experience which occurred during our work in the Doshisha, in Kyoto.

One afternoon in that never-to-be-forgotten series of meetings in the Doshisha, in Kyoto, a band of forty boys was gathered around me for a conversation with regard to the evidences of Christianity and the principles of salvation. I said to them, "Now, fellows, we have been together a number of days, and you must have made some progress in this investigation. How many of you believe that Jesus Christ is the Son of God, the Saviour of the world? How many of you believe that this is the Word of God? And how many of you men desire, believing as you do in this Word and in this Saviour as a Divine Saviour, to appropriate that salvation to-day?" Twenty-two of the forty boys arose and followed me into the adjoining room. We spent an hour together in a Bible study, simply tracing out the plan of salvation. At the close of the hour I said to them, "Now, this Bible has made this matter as plain as it can be made. How many of you are willing, here and now, to accept this great gift of eternal life that is offered you in Jesus Christ?"

There was a moment's silence, and one man arose and began to speak, and another followed him, and another. I never heard sweeter music in my life than the voices of those Japanese boys. I did not know at once the words they were speaking, but I knew from the expression on their faces what the meaning was. They were making the great confession. After seventeen of them had spoken, a stillness fell upon the group, and five of the boys sat with downcast faces.

"Dear fellows, aren't you ready to take this stand?"

"Oh, yes, we are quite ready; but Mr. Wishard, this is too good to be true?"

"What do you mean?"

They replied, "The idea of the Son of God giving men eternal life! We would like to believe it; it is sweeter than anything we ever heard; but it is too good to be true. We might be deluded."

"Well, dear fellows, how do you expect to gain eternal life without somebody giving it to you? Can you buy it?"

"No."

"Can you inherit it?"

"No, our fathers lost the inheritance."

"Then you must get it by receiving it."

"But," they said, "it is too good to be true; we would be dreadfully disappointed if we should trust in this and find that we have been deluded as our fathers have been by their old faiths."

I said, "Boys, what will convince you?" I remembered an incident which Dr. Gordon once related in Northfield; I hadn't thought of it for months. I said, "What would convince you that a piece of property in this city is yours?"

"Oh," they said, "if we could go and see it we would be convinced."

"That is a very easy way to acquire property."

They looked confused and finally confessed that that was not the way they knew that a piece of property is theirs. But finally they said they could tell by the great record book in the government office.

"That is the way we know that eternal life is ours."

"Is there a record book?" they cried.

I said, "Yes, thank God, we have a record book."

"Well, where is the record book?"

They wanted to believe, but they didn't want to be deluded. I said to them, "Dear fellows, all of you probably have the record book."

They looked at me in blank amazement, and one of them said, "Do you mean the Bible? Is that the record book? We never thought upon it in that light."

"Yes," I said, "that is the record book."

"Well, where is the record?"

Their eyes were all aflame with eagerness; they wanted to believe. I turned to the First Epistle of John, the fifth chapter and the eleventh verse, and after some trouble they found it. And I can see those young men at this moment, as I describe it to you, bending low over the fine print of their little Testaments. And having found it one of them began reading: "And this is the record, that God hath given to us eternal life, and this life is in His Son." They looked at it and read it again and again; their faces began to shine, although I confess I saw their faces through dimmed eyes. It was a touching sight. One of them grasped my hand, and pressing it convulsively said, "That settles the question; that is all the evidence I want." They all said the same, and, after joining in a prayer of fervent thanksgiving, they gathered around and tried to tell through the interpreter how thankful they were that I had come and opened that record book at the very place where the record of the promise of eternal life was made.

In China a work has already been accomplished in several colleges which justifies the adoption of the Association by every institution in the Empire. In Tungchou College, near Peking, there is a band of students whose work, were it known, would be an inspiration to the

entire college world. Prayer meetings and Bible classes are maintained; individual work is done in college; and much preaching is done in the street chapels. A stereopticon entertainment to illustrate Christian truth is held in the college chapel, which has attracted many of the best business men of the city, who could not be drawn into the street chapel services; and, strange as it may seem to those who think the Chinese have a sufficiently large home missionary problem to absorb all their attention, there is a foreign missionary meeting held every month to study the progress and pray for the spread of the Kingdom of Christ throughout the world. The new hearts which God has given those Chinese students are too large to be filled even by the Chinese Empire with its four hundred millions. They are taking a hand in the evangelization of Africa by educating a boy in a school in Zululand at their own expense. Out of their bitter poverty these Chinese students are giving on a scale which, if imitated by the churches in the one state of Michigan, would probably yield money enough to evangelize one entire mission land. May I not therefore plead with confidence for a man to go to Peking in response to the missionaries' call, to devote his life to the students who gather from all the eighteen provinces of the Empire for their examinations for admission to the civil service? A man anointed for such a work might render a service to the Chinese Empire little short of that which the early Christians accomplished for the Roman Empire in the city on the Tiber.

The college Association in Jaffna College, Ceylon, the first one organized outside of America, although only ten years old the 15th of March, affords another striking evidence of the home missionary significance of this college Movement in Asia. A score of organizations have already sprung from it, including five among students; a provincial union has been effected, and conventions are held larger than many of our State conventions. The students are conducting a mission on an island near the mainland, whose missionary is supported by a fund acquired by the sale of one-tenth of their daily rations of rice and the proceeds of a banana garden which they appoint a committee of twelve students to cultivate. It was an inspiration to me to walk through the beautiful grove, the fruit of whose trees is for the healing of their nation, and watch them at work on the well-sweeps, drawing water and filling the trenches. Realize, if you can, that the year's work yielded only twenty dollars! If the students of one of our colleges practised the self-denial of those Ceylonese students, they might support the man whom those students are so eagerly waiting for to help them in the development of this Movement throughout their Island.

The vanguard of the Association army is now encamping before the Jericho of modern missions, the universities of India. I do not

say the Gibraltar of missions; for that term suggests impregnability, which we are not disposed to concede. I say the Jericho, first, because the Church has been marching around the fortress for six decades of years; and, second, because the same doom awaits the high caste walls which encompass the educated classes of India, which befell the old city by the Jordan. India's Jericho will fall. It will fall if we have to march around it six more decades of years; it will fall if its fall is deferred until our Joshua comes again to lead the attack which will force the hundred-barred gates; it will fall if the siege is delayed until the Lord descends from heaven with a shout, with the voice of the archangel and the trump of God.

The number of educated young men in India is estimated by millions. The subversion of their belief in the so-called scientific teachings of their old sacred books has been quickly followed by a distrust of the religious teachings of the same books. The relation of the colleges to India's evangelization is most forcibly illustrated by the work of a single institution, Pasumalai College, near Madura. During the forty years of its history it has raised up five hundred Christian workers who have scattered all over Southern India. This marvellous achievement of one institution, and the work accomplished by the old students of Duff and others, encourage the belief that a vigorous, persistent evangelistic work at the student centers will raise up a large force of men to evangelize and train in Christian doctrine and life the vast multitude of low castes who are so eagerly responding to the offer of the Gospel.

The success which has marked the introduction of this Movement in other Eastern nations is alone sufficient to justify the attempt to organize it in India. The great need of such a Movement in India is also an argument for it sufficient in itself, for what ought to be done can be done. The reception given the messengers of this Movement, Messrs. McCaughy, White, and Wilder, by the students of India, is a further indication of the ripeness of the time for the introduction of the enterprise.

In appealing to you, my fellow students, to consider this work among the educated young men of the East, among other fields of foreign mission work, let me if possible try to indicate the real significance of this work by another incident which illustrates its purpose. The incident occurred at the close of a meeting in Osaka, Japan. As I walked to the station in company with a couple of missionaries, I overheard rapid footsteps, and looking around I saw a young man, a student, trying to overtake us. When he reached us he began talking in eager tones. In response to my request one of the missionaries interpreted his inquiry. He asked, "Who is that Wonderful Person? How can I learn more about Him?" I had been speaking of the early ministry of our Lord

and of His contact with young men. It appeared that the youth had never clearly heard of the Saviour, and my address, being directed to Christians, had not explained His divine character, nor had he retained His name; so, like the old prophet, he called Him "Wonderful"—"that Wonderful Person." He was invited to attend the Bible class conducted by one of the missionaries, and when I next visited Osaka I heard that the young man was learning that He whom he called "Wonderful" is "the Mighty God, the Everlasting Father, the Prince of Peace." The mission of the Association will have been fulfilled when the name and work of that Wonderful Person shall have been declared to every young man throughout the world. The fulfillment of this mission calls for two bands of consecrated men:

First, men to go. A limited number of men are needed who can go to the front and hold the most important centers of influence, the universities. Men of high intellectual and still higher spiritual character are demanded by the missionaries. These men should identify themselves as closely as possible with the students of the different colleges. They should cultivate an intimate personal acquaintance with the students, gradually develop the little bands of professing Christians in the work of reaching their fellows, and eventually unite them in the Young Men's Christian Association, and prosecute the work as far as possible after the Western idea. The men who attempt this work must enter it in the spirit of William Carey; they must, with him, "attempt great things for God and expect great things from God." Henry Martyn used to say that he would be no more surprised to see a dead body resurrected than to see a high caste Hindu regenerated. The men who succeed in India and throughout Asia in this work must expect that He who raised Lazarus from the dead will also raise to life these dead Orientals from their spiritual graves. They must believe that "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Such faith as this will be rewarded by the raising up of a multitude of young men who will do more for the evangelization of their countries than foreigners alone can ever accomplish.

Secondly, men to send. There is needed a large band of men who, while possessing the spirit of obedience which takes men to the front, are willing to remain at the base of supplies, and give to the support of this foreign work until they feel the sacrifice of giving as keenly as the others feel the sacrifice of going.

Given two such bands of "men whose hearts God has touched," and a movement can be inaugurated at the educational centers in non-Christian lands before the old century closes which will, I believe, insure the evangelization of the world long before the new century shall have run its course.

FOURTH DAY, SATURDAY, MARCH 3, 1894.

*Morning Session.*

The devotional exercises were led by the Rev. H. P. Beach.

Mr. Mott said : —

There has come a very strong request that Dr. Pierson speak upon the watchword of the Movement: "The Evangelization of the World in this Generation," because of the special emphasis he has been giving to this important keynote during the past two years.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

Dr. Arthur T. Pierson, Editor-in-Chief of the Missionary Review of the World, addressed the Convention as follows : —

Beloved brethren and fellow-students and fellow-evangelists, all through the history of the Church of God some of the true sayings of God have become the signal-cry and the trumpet-peal of the forward movement. In the apostolic days there were five words in the Greek which had more continual and incessant use than almost any others. And some think when Paul said he would rather speak five words with his understanding than ten thousand words in an unknown tongue, he referred to the five words that almost immediately succeed this utterance: "Christ died for our sins." When Luther stepped out from the convent gates and sounded the clarion peal of the great Reformation, there were these words, alike from the Greek Testament, that became to him the rallying cry: "The just shall live by faith." It is a curious fact that just eight hundred years ago this year 1894, Peter the Hermit, that emaciated dwarf, reduced to a skeleton by his austerities, swept over Europe north of the Alps and roused the Teutonic tribes for the first assault on the Saracens by two words taken from the Vulgate, "Deus Vult."

There never was a movement in history more directly traceable to the Father of us all than this Student Volunteer Movement. What is the origin of that magnificent motto which is emblazoned before you: "The evangelization of the world in this generation?" Do you know what the genesis of that motto is? Acts 13: 36 — seven words in the Greek — supplied me twenty years ago with this motto:

*ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βούλη.*

"To his own generation rendering service under the will of God." That is the genesis of this motto. The seed is the Word of God. Nature's great treasure is the seed, hiding the secret of her vitality, hiding the secret of her fertility, hiding within itself the whole harvest that is to come. And the seed is the Word of God. There has never been any great movement of the Church that has not found its germinal suggestion in the sayings of the Word.

I want to fix your attention this morning on the words of God: "To his own generation rendering service under the will of God." And you must connect that thirty-sixth verse with the twenty-second that precedes, if you would get the full significance of it: "I have found a man after mine own heart, who shall fulfill all my will." Take those two together and you have not only the genesis of this magnificent motto, but you have the inspiration, until it shall end, for the work of evangelizing the world. Now, before I go further I want to call your attention to this remarkable man, David, with regard to whom these words were written: "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." Now, notwithstanding the one great blemish on David's character and life, he was perhaps the most remarkable man of which the Old Testament gives us a glimpse, not even excepting Moses. He was a lawgiver equal to Moses, a general equal to Joshua, a prophet equal to Isaiah, a poet surpassing any poet of ancient times, even Homer: a man that took a dismembered country at its worst and brought it to its highest, and prepared the way for the splendid and imperial glory of Solomon, his successor,—that was David, a man after God's own heart, who carried out God's purposes. And that which especially draws me to this text of Scripture, as the suggested motto of our great modern Movement, is the fact also that David was undoubtedly the type of the militant Church of Christ in this dispensation. Look at those three forty-year reigns. They stand apart and alone in history as typical: Saul's reign of forty years, typical of the Jewish dispensation, ending in disastrous failure and apostasy and national suicide; David's reign, the reign of the militant Church, anointed in secret, warring against the foes of God, and preparing the way for the triumphant reign of the Church under the imperial glory of the Prince of Peace. No wonder God could call our attention to a motto which clusters around David, the type of the militant Church, when he would teach us the evangelization of the world in our generation.

I want to impress the Divine personality upon you, and the message that comes to you from God down through the ages. I pray you just to take up this motto and let us analyze it: "To his own generation rendering service under the will of God." Now, we have four thoughts here plainly: (1) Sovereignty—God. (2) Service—Serving.

(3) The Secret of Success and the Signal for Movement—the Will of God. (4) The Sphere of the Service—His Own Generation.

Sovereignty—God. What is a disciple? A disciple is one who calls Jesus Saviour and Lord. And no man can call Jesus Christ Saviour and Lord but by the Holy Ghost; for when you call Jesus Saviour and Lord, you are the wandering star that has left its stray path and wheeled into the orbit around the Sun of Righteousness. You have come to submit yourselves now to the righteousness of God, and henceforth to be an orb in an orbit, not a wandering star in the path of darkness, increasing in distance from the central Sun, and rushing on to everlasting death. Jesus Christ has come and stood at the door of your heart, and knocked and knocked, and you have opened the door, and you have committed to Him the keys of the whole mansion, and there is nothing henceforth locked against the Master. Sovereignty acknowledged, confessed, submitted to—that is the first condition of service. No man can ever serve until he has a master. Nor can he ever serve until he has acknowledged his master. Nor can he ever serve so long as he seeks to have two masters antagonistic to each other. One general-in-chief is enough for a battlefield; and counter order, as Napoleon said, is disorder.

Service—Serving. Now, I want you to fix your attention for a moment upon the ideal or conception of service. Look at the word; it means, to act as an under-rower. It suggests the ancient galleys with their banks of oars, each oarsman at his seat: one, two, three, or four banks of sailors, each holding an oar,—under-rowers, not only because some of them may have occupied the lower seats, but because they were all under the control of the pilot, obeying his glance, his signal. At his glance the oars fall, dip and drip, move forward and backward, and so propel the galley. Now, what is the service to which we are called? It is all embraced in one word—“evangelization.” What is evangelization? It has been defined as carrying the Gospel to the lost. That does not exhaust evangelization. I pray you to notice, evangelization is not simply bringing the Gospel of salvation into contact with the unsaved, but it is bringing that Gospel into contact, by the touch of a believing soul,—that is, it is the Gospel, carried by the angel or messenger of God. Evangelization includes two things: the work of a herald, which is simply proclamation, and the work of a witness, which is testimony. The herald may tell a story or announce a message of the truth of which he knows nothing and in the interest of which he is not at all involved. But when a witness speaks, he speaks that he knows, testifies that he has seen, and incarnates experience in testimony. And, therefore, when God was evangelizing this world, he did not call upon myriads of angels, or principalities, or powers, or thrones. No, no! We may be poor preachers, but we are better preachers than Gabriel.

"Never did angels taste above,  
Redeeming grace and dying love."

So God crowded angels back and thrust the believers forward. We can say, "We are sinners saved by grace." Gabriel can't say that; and we have the advantage of Gabriel in preaching the Gospel to dying men. That is evangelization. It is the Gospel with the man behind the Gospel, believing the Gospel: it is the Gospel of God reinforced by the man of God. It is the Spirit in the Word, reinforced by the Spirit in the man that preaches the Word.

Don't any of you go to the foreign field or the home field unless you have the consciousness of being a converted man. That is the first of all conditions of successful evangelization. I want you to notice how simple this matter of evangelization is. I have heard a great deal in this and other conventions about the respective claims of education and evangelization with reference to work among the heathen. Do you know, I think there is a great deal of unnecessary discussion upon this whole subject. Our gracious Lord anticipated this discussion and settled it in advance. What did He say? "Go ye into all the world, make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." The work of discipling first, and that of teaching following. And more than that, those of you who understand the genius of the Greek tongue know that the imperative represents the dominant and emphatic sentiment and the participle the subordinate one. Jesus Christ made the great burden of this the making of disciples, and the subordinate clause is "teach." Now, my brethren, your business is to go and tell the Gospel story, reinforced by your experience, and make disciples. Then you can enter upon the larger work of teaching them; and even then it is to be teaching along the lines of Christ and His Gospel.

I want you to notice the simplicity of evangelization. It has been a great revelation to me in the tenth chapter of Romans to see how wonderfully and beautifully the whole subject is set forth. Hear the series of questions of the Apostle Paul: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Notice the steps in the argument. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Now, if you will study that tenth chapter of Romans you will find the whole plan of the world's evangelization set before you. Notice the divine simplicity. First, that the Gospel should come to the ear, and be heard through the ear, and reach the heart that believes; from the heart should come to the lips that confess. That is all there is about it: the hearing ear, the believing heart, the witnessing mouth; then that witnessing mouth becomes the vehicle by which

the Gospel reaches another that hears, another heart that believes, another mouth that confesses. And so, from lip to ear, from ear to heart, from heart to lip, from lip to ear, from ear to heart, from heart to lip—that is the Apostolic Succession. And, my beloved brethren, if there is one of us all that, having heard and believed, does not witness, we break the Apostolic Succession as far as we are concerned. How easily and rapidly the world might have been brought to the knowledge of Jesus Christ if on the heart of every believer was impressed this duty! You have no right to hear and believe without testifying; your testifying is evangelizing, and that is God's way of reaching the millions of the earth's population.

Then, besides the simplicity, look at the certitude that must exist in the evangelist. We have fallen on an age of doubt. Now, for myself, I would not give you a farthing for a doubting preacher. Even Emerson, who did not claim to be a Christian believer, says, "What the world wants is not your negations, it is your positions." I advise you to tell people what you know. If you attempt to tell them what you don't know you will go over a wide ground. What the world wants is your knowledge, however limited, and not your ignorance, however extensive. In other words, we are sent forth to testify that which we know, nothing else. Confine yourselves to the things you know. If there is a thing about which you are uncertain, keep it to yourself until you arrive at a certainty, and then give your certainties to the race. Hear Goethe out of the depth of skepticism say, "In God's name give us convictions; as to doubts, we have plenty of our own." Spurgeon says, "There are a great many people of this age who think they are great because they doubt. Now," he says, "it may be a great thing to doubt, but it is a greater thing to hold your tongue until you get rid of your doubts." I am surprised at the extent to which even ministers of the Gospel to-day are using the pulpit as the vehicle for spreading their own questionings on the Word of God. By all means, brethren, go with a positive Gospel, reincarnated in the experience of the believing soul; for it is the man after God's own heart only that is going to fulfill all the Word of God in his own generation.

Now, I want you to pause with me, and consider this third element to which I have referred and which I specially wish to impress, and that is,—the Will of God. What is the will but the center of being? What is God's will but God himself, the very center of the vitality and the activity of God? What is your will but the center of your vitality and your activity? Now, catch this sublime conception, that just as soon as the wandering star wheels into an orbit around the Sun of Righteousness, just so soon as the keys of your kingdom are committed to the King of Kings, and your little empire becomes a part of His more glorious and universal empire, from that moment, let me say it

with great reverence, the human soul is welded with the divine, and there comes to be a sublime unity and identity between the child of God and God Himself—the will of the servant merged into the will of the Master. Let me guard myself more closely than to use that word *merge*. I think it is a great mistake that we should imagine that in being dedicated to the service of Christ we lose our own will. You want a will, all the will you can get; don't surrender any will. Let me illustrate. I have a friend out in New England who has a small farm, and a small mill-race upon it, and a water-wheel. His mill-race is very deficient in water; it sometimes almost dries up so that he can't turn his water-wheel; so he got permission from a friend to tap a river that runs through his friend's premises. Now, night and day, week after week, year after year, there is no cessation to the activity of his factory. My brethren, you have got a little sluice, and your wheel sometimes proves to be quite inadequate to the work you want to do. Tap the river of God, and run the everlasting stream through your sluice-way. You will not give up the water that is in it, but you will get God's flood; the wheels of love will never stop turning, and the activities of life will never cease. Identify yourselves with God. The sphere is of little consequence, the work is of minor importance; but the subjection to the sovereignty of God, and the fulfillment of the purpose of God—these are the grand questions of life and death. Let us linger on this thought; we cannot afford to dismiss it yet—identity between the Master and servant. Now, see in the first place how much authority it gives. What vast strength lay behind the weakness of David when, without any armor, with nothing but his sling and the stones from the brook, he came up to that boastful giant of the Philistines, and said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." And look what power prayer gives: "Whatsoever ye shall ask the Father in my name He will give it you." Now, just as surely as you are identified with God, just so surely as His will pours through the channels by which your will affects your activity, your will is His will, your plan is His plan, your activity is His activity. And so the Prince Consort Albert never said a wiser thing than this: "Find out the plan of God in your generation. Do not cross His plan, but drop into your own place in its marvellous mechanism." That is the secret of all success. See how secure it makes a man to be thus leagued with God! No wonder the Apostle Paul says, in the marvellous eighth chapter of Romans, which is the climax of the whole Epistle, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

Again, can there any collision come in a system where all the planets move about God? Is any possibility of disaster to be discerned in an harmonious system over which God presides? When the Prince of Orange was on the battle-field, and one of his subordinate officers was exposing himself needlessly to the shot and shell of the enemy, he said, "Retire from this place, sir; you are exposing yourself." The officer said, "I can afford to expose myself where my sovereign exposes himself." "No, you cannot, sir. Duty calls me, but it does not call you here." And before the words were out of the Prince's mouth the shell had taken off the officer's head. When you are on the battle-field where God places you, stand by your guns, and have no spirit of doubt or fear; you are safe though ten thousand foes surround you. One with God, as Mr. Taylor said, is the majority. Be in the minority, if you please, humanly speaking; but every man is in the majority when on God's side,—as omnipotent as Jesus Christ is omnipotent. His finiteness is equal to infiniteness, and his temporalities to the eternities of God. Absolute security and therefore absolute peace.

I wish I were in a private gathering this morning, where I could speak with flowing heart and eyes to my brethren about the most precious lesson God has ever taught me. In the years of my ministry I have always been a worrying man, full of care and anxiety. Before the work was done I worried lest it should not be done, and afterwards because it was not done as well as it might have been. I bless God that for five years I have not known one hour of worrying. The reason is this: I use to think I was doing work, and I was trying to make that work come into unity with the work of God and help God along with His work. Then I came to a maturer conception than that, for I thought I was working for God, and so I might call God to my help. But at last it dawned upon me that neither of those conceptions is correct, that God is the only worker in the universe, and that I am an instrument through whom He pleases to work. He has a right to take me up and lay me down; and I should just as well be satisfied to be laid down as to be taken up, if I understand my Master. I am the saw that moves to and fro, and, as I said the other day, I cannot sharpen my own teeth or set them, or move myself to and fro. I am the hammer that He must furnish for His work, and I am the vessel that He must mould. Let Him break me if need be, that He shall make me more according to His divine purpose, and then fill me with His grace, and then bear me as the vessel that is to bear His precious water of life. And ever since I came from under the power of that conception I have not known an hour of worry. When the great toils and triumphs and experiences and responsibilities of the Metropolitan Tabernacle were thrown upon my shoulders, and that wonderful man of God was borne away to the heavenly mansions, I found myself confronting five or six thousand

bereaved people. I said, "I didn't put myself here; I was put here of God. Thou must stand by me now, because Thou hast put me here." And He never failed me for an instant, and I never had a wakeful half hour nor five minutes of worry.

My brethren, there is the secret of peace. It is very likely that I shall never speak to you again, that we shall never meet in a comprehensive assembly like this. Now, hear my dying testimony. There is a freedom from worry, from anxiety, there is a peace that passeth all understanding, and the secret of it is this: "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." Get into the plan of God; maintain a fellowship with Him that is daily and hourly sustained. Let everything else go, but do not lose hold on Him. Let every external root be broken, but do not let the tap-root be imperilled. Get into and keep in touch with God, and there is nothing that can disturb the serenity of your conscience or the overwhelming peace of your conscious abiding in God.

Success is assured to the man that is identified with God. I just said that we ought to be careful for nothing. Carefulness is not only unnecessary but sinful, for this is God's work and you are only an instrument. Who is responsible for the work? You? Not at all. God. Throw the responsibility upon Him and do not you be impertinent enough to worry about His work; He can take care of that work and of you too, and you need not be at all alarmed or dismayed or troubled about it.

Hear that wonderful sentiment of Faber, who must have lived close to God ever to have written that hymn:—

"I worship thee, sweet will of God!  
And all thy ways adore;  
And every day I live, I seem  
To love thee more and more.

"He always wins who sides with God,  
To him no chance is lost;  
God's will is sweetest to him when  
It triumphs at his cost.

"Ill that He blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be His sweet will."

Look what serenity; what everlasting peace, comes to a human soul when the everlasting arms are under that soul, and when the harmonies of the universe are contributing to the success of the servant's endeavor for his Master!

Now, dear friends, just as this identity with God implies this authority and this success and this security and this peace, so it implies harmony with your fellowman. Notice again how sweetly this sentiment explains the under-rower. Here sits the oarsman underneath. He cannot see even the oarsmen in front of him; he cannot see the man before or behind him; he simply can see the handle of his own oar, and looking up through the opening can see the beck or glance of the pilot. He does not see the oarsmen on the other side; but, at the glance or beck of him that controls the galley, up goes the oar, down falls its blade, forward, backward its motion, and the galley is propelled. Now, what is the secret of harmony with other beings? That I shall be in harmony with my God. And you need not trouble yourself about the harmony of the Church of God, or your co-operation with other laborers. Co-operation with other servants of God depends upon subordination to God, the Divine Pilot. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Most people understand the word agreement to mean simply an arbitrary covenant agreement between disciples. It is far from that. Suppose we agree to come together to-day at twelve o'clock to pray for something; will we have it? It will depend upon whether that agreement was formed by the Spirit of God or without Him. The word "agreement" in the Greek means symphony. Suppose I lay my hand carelessly on the keys of an instrument, do I get accord, do I get harmony? Why, my brethren, I may get fearful discord instead of harmony. But suppose a master musician comes up and touches the first, third, and fifth of a chord, then we have harmony. I understand that the symphony to which the Lord refers is the agreement produced by the touch of the Spirit of God. The Church is the instrument, and He lays His hand deftly on its keys and brings out harmonies. That is to say, you may be in Japan and I in Connecticut, and we may be moved to pray for the same thing at the same hour. We have never seen each other or agreed together by covenants, but the Spirit touches both, and out of these accordant notes there come these divine harmonies of Christ. So we work for Christ. The oarsman at the galley has only to obey the signal of his pilot, and the vessel, which otherwise by discordant movements might be hindered from going forward, is swept on its course. God is the Governor and controls the whole system of evangelization. All you have to do is to sweep into your own place and try to fill out the measure of your duty, and leave the grand co-operation of the world to be determined by the harmony of other souls with the divine purpose.

I think it is very wonderful how comparative history shows to us certain synchronous development in different lands. We see it in the

Acts of the Apostles: Philip directed towards the eunuch, and the eunuch directed towards the prophecy of Isaiah, and the eunuch directed towards Philip. Go all through the history of missions and you will find this everywhere repeated. Barnabas Shaw going north toward the center of Africa, the Kaffir tribe going southward towards the Cape to find a missionary, and both Shaw and the Kaffir tribe meeting at the very nick of time according to the providence of God. Judson driven from India and Burmah, and the Karens waiting for the white man to come and reveal the mysteries of the Book that their tradition embalms as containing the secrets of salvation. All through the history of missions nothing has amazed and astonished me more than the marvellous plan of God, reaching over the whole world-wide field, reaching over whole ages of history, and proving a Divine providence by the consenting and simultaneous movements taking place in different lands without any possibility of collusion on the part of the agents.

Now, I want to come to the fourth division of my subject, and that is the Sphere of Service — His Own Generation. Why is the generation emphasized? "Serving his own generation by the will of God." Why, my beloved brethren, your service is in the sphere of a generation. What is a generation? A generation is that lapse of time that extends between the cradle and the grave for the average population of the race. Three generations pass away in a century. A generation covers the generating of the population during the period of a mortal existence, and their continuance on the sphere of their mortal experience — thirty-three years, or in that neighborhood. Remark that that was the life of Christ, and that that was the period of the Acts of the Apostles, as though to show you what could be done by one generation when the spirit of God dwelt in the midst of God's people. Your service is to your generation. You cannot affect past generations; your influence does not move backwards. You can only remotely affect future generations; and the best way to serve the next generation is to serve this generation to the best of your ability. Lay the foundation for the usefulness that will survive.

Then I want you to notice that you are particularly a part and parcel of the human family now existing on the face of the earth. In one sense the whole race is one family; but there is a peculiar sense of unity with regard to that generation of which you are a part. You are living on the earth now. About 1,500,000,000 of other people are living on the earth with you. You came into existence somewhere about the same period: you pass out of existence somewhere about the same average period. It is an awful thought to me that while I am speaking to you, if I should have consumed an hour, 3,600 souls will have passed into eternity from the time of my first to my closing word. It takes but three days to have a population go down to the grave equal to the

entire population of the city of Detroit. And yet we stand in apathy and lethargy and see these millions going down to the grave, and we scarcely appreciate the fact that the whole earth is depopulated of these 1,500,000,000 inside of forty years. And a great majority of them go down to the grave without Christ. Now, I say, in the name of God, that the one great obligation that you owe to your race is to that portion of the race that inhabits the world together with yourselves. They are your brothers and sisters in the human family, and to them the bread you have in excess of your wants shall be given, whether temporal bread or the bread of life, and to proclaim the Gospel to them, most of all, is your great duty and privilege.

My time has expired, and I cannot even begin what I have laid out to say upon the recognition of the will of God. But just let me say seven words that I want you to note. These are the days of a wondrous work in missions, seven great wonders, indicating to us that the fullness of time has come to evangelize the world in one generation. What are those seven wonders? These—I mention them; think of them, pray over them, and let them enter like roots into your very being. (1) World-wide exploration. (2) World-wide communication. (3) World-wide assimilation. (4) World-wide civilization. (5) World-wide emancipation. (6) World-wide preparation. (7) World-wide organization. Seven fingers of God laid on the work of evangelism, to take hold of it with the grip of God and help us to move the world inside of thirty years for God. Do you see the flaming, flashing signals on the horizon? Do you read the signs of the weather in the sunset and the sunrise? Don't be wiser about signs of the weather than you are about the signs of the times. Look to the East, and the West, and the North, and the South, and see the aurora borealis lights that are pointing to the zenith, and rouse the rising soul to recognize the fact that the chalice of opportunity is filled to the brim. And it is your privilege to come up with your little cup and catch the overflow of God's purpose, that it may become the nectar of inspiration for the labor of your life.

#### *Evening Session.*

After devotional exercises, Mr. Robert E. Speer said:—

Many of those who have had charge of the established missionary organizations, and who were somewhat skeptical about the Movement, have come to believe fully in what is represented by this gathering. I suppose many have felt, as this fact has come to them, that it calls for a keener scrutiny of the foundations on which this Movement rests. The larger popular sympathy a movement gains, the larger demands does it

make upon those who are connected with it to go back and examine once again the principles upon which it rests, to see whether or not they have made any mistake. And I suppose many thoughtful students during this Convention have asked themselves whether, tested on the only touchstones upon which they care to test their life service, this Movement to which they have given their lives is of God. I presume many of us have been asking what Christ probably thinks about it. We don't want to give our lives to anything of which He cannot wholly and heartily approve. And we have been thinking, I suppose, of all those things which we know about Him that would indicate to us, however slightly, what His thought about it must be. We know that He loved the world; that He gave himself for the world; that with an infinite stoop of condescension He left the glory of His Father's presence that He might come to His own,—to be cast out, buffeted, beaten, despised, a man of sorrows and acquainted with grief, at last to pour out His priceless blood upon the cross for our sins. And we know that this love of His included every man, that not the smallest child was left out; and that wherever in this world there is a human heart, the heart of Jesus Christ to-night leans down over it in love. And we recollect, as we think about Him, that He was the Son of a King, but had nowhere to lay His head, though the foxes had holes, and the birds of the air had nests; and that the great passion of His life was that those who professed to love Him might walk in His steps.

Those who loved Him best knew most of this desire; so that John wrote in his First Epistle that "he that saith he abideth in Him ought himself also so to walk, even as He walked;" and Simon Peter wrote that Jesus left us an example of suffering, and we were to follow in His footsteps. You recollect His own clear words: "If any man will come after me, let him deny himself, and take up his cross, and follow me." "If any man come to me, and hate not"—that is, love not less—"his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." And as we mark the example which the Lord Christ set of love, and the example which He set of self-denying service, our hearts must have leaped within us as we recognize in the life that this Movement sets before us the possibility of repeating again the life of Jesus Christ; and our hearts have gladdened as the conviction deepened that if there be one thing in the world to-day that does please Him, it must be to see a gathering such as this.

And we have tested, secondly, the purposes that have grown up in our lives on the touchstone of what the world would think about it, if it knew its needs. I imagine the heart of heathendom is palpitating to-night, as it catches from across the seas the promise of a coming redemption. I imagine that if the one hundred and sixty million dark

forms of Africa might lift up their manacled hands they would give glad welcome to those to-day whose faces are turned toward "the world's open sore." If the one-sixth of the population of the world that is gathered in the land of India this evening would speak it would speak a message of glad acquiescence too. And if the three hundred million people of China, whom your watch-ticks for nine and half years would not number, might see and hear to-night, they too would be glad that God has laid His hand in these latter days upon a mighty host, adequate, if we be faithful to Him, to sweep the Gospel tidings around the world.

Lastly, we look in our own hearts and are thankful for the testimony of our own spiritual lives speaking in favor of this Movement. I can remember well, seven years ago this spring, when the message of this Movement first came to Princeton and reached the college heart. It not only wakened a richer interest in the world's evangelization, but aroused a warmer and tenderer passion for Christ. And I appeal to your own hearts to-night to tell whether every closer grip of this Movement on your hearts is not a closer touch on the hand of Christ as well. If Christ approves, if the world calls, if the best interests of our own spiritual lives give assent, why are we not under obligations to spread this Movement through this land? Why is it not worth while making sacrifices for? Why not lay ourselves out with all our might for its sake—the cause of the kingdom of God? If Jesus Christ were imprisoned in Central Africa, and a message were brought here to-night that He was there, a movement would spread from this gathering such as would sweep into it the life of every Christian young man and woman in this land. Why is not Christ in prison in Africa? Are we not told that there are manacled hands there? Are we not told that the doors of the prison-house have not been opened there to set the captive free? He identified Himself fully with these captives: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me." We call it the Student Volunteer Movement for Foreign Missions: fellow students, it is a movement to set Christ free, to tear Him out of the chains that bind Him in the persons of those He loves in other lands. And Mr. Mott will lay before us to-night a privilege and an obligation, for he invites us to the joy of spreading this Movement with larger power, with deeper love, with a holier abandon, throughout all the colleges of this land.

Mr. John R. Mott said:—

And that is the best word that I can say to-night. It is a rare privilege that I have to take up the request which has already come from many of the most consecrated hearts of this Convention, that

before it close an opportunity be given to every person who has had the joy of being here in these hours to co-operate with God in the advancement of this Movement. I simply remind you of that record of what the Spirit of God wrought; I simply remind you of these mottoes on the wall; I simply remind you of those vows that you have made down in that deep place in every life, here in this room to-night, under God, to do larger things for Him because of what He is doing for us. So I come right to this point, and remind you of that one part of the Executive Committee's report, in which we state that the Movement needs during the next three years at least \$6,000 a year,—that is the minimum. During the last three years the Movement has expended about \$4,000 a year. This amount kept one traveling secretary in the field, and paid the salary of one corresponding secretary, and also paid large expenses of the office, and of an evergrowing publication department, and provided for more or less convention work, especially at the Summer Schools.

It has been hoped and it has been prayed by a great many here that this year we will enlarge this force. You heard it stated by Mr. Fraser, on this platform yesterday, that the field of Great Britain has thirty thousand students to cultivate. We have a field of two hundred and fifty thousand in the United States and Canada. Over there they have one man and one woman traveling; in this continent, with our two hundred and fifty thousand students, we have only one person traveling. As our friend pointed out, this Movement needs a firmer hand, in the personality of a few more strong persons that might go up and down this country. We want to enlarge this force. And I mistake entirely the spirit and the longing of the people here to-night if there will not be such a response as will make possible a marked advance in this work. We need \$6,000 a year for three years. There are people here to-night that are not going to see their way clear, in the Providence of God, to go to the central part of Africa "to release Jesus Christ;" but they are going to be able possibly to give their hundreds of dollars. To some it will mean more to give their \$5.00 or \$10.00 than it will to others to give larger sums. The Spirit of God is going to guide us in this matter. Keep this thought in mind—in giving to this Movement you give to God Himself. Because you noticed from the record yesterday that the volunteers have gone to all lands, you are not only giving to all lands but to all phases of missionary work. You are giving to every agency represented on this platform and to several not represented. Because this Movement is in hearty allegiance to every church board and every missionary society. In giving to this Movement you are giving to all lands, and all agencies, and all phases of effort, and you are giving to Jesus Christ in the deepest sense of the word.

## THE SPIRIT IN HIS WORK AND PREPARATION FOR THE MISSIONARY ENTERPRISE.

Rev. A. J. Gordon, D.D., of Boston, Mass., said : —

Beloved brethren, at this late hour and after a weary day I am very well aware that the Spirit alone can lift us up to the high plane on which I desire to speak very briefly to-night ; and I pray that the Spirit will help us to consider the great theme of "The Spirit in His Work and Preparation for the Missionary Enterprise."

It would certainly be a startling statement, if I made it, that there are two Christs, one in Heaven, and one upon earth ; and yet that is the literal statement of the truth as given us in first Corinthians 12 : 12 : "For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ." This word "Christ," without any question, refers to the Church. That is to say, Jesus Christ is there, and the Christ is here. He is head over all things to His Church, and the Church His body, the fullness of Him that filleth all in all ; and therefore it is the simple truth that the same name is given to Christ and to the Church. And there is a reason for this, for the word "Christ" means "the anointed one." Just as Jesus Christ was anointed with the Holy Ghost that He might be the first great missionary, so every one of us must have the same preparation if we are to follow in His steps and worthily accomplish the work which He has committed to our hands. Think just a moment of what preparation He had for His great missionary work. Begotten of the Holy Ghost, at twelve years of age so instructed in the Holy Scriptures that He was able to dispute with the doctors in the temple. And then that beautiful manhood ! What more did He need ? And yet we find Him, before entering upon His public ministry, praying at the Jordan, seeking now the enduement of the Holy Ghost ; and as He prayed the Spirit descended and rested upon Him. That is to say, He depended upon the Holy Ghost for the accomplishment of His ministry, just as we depend upon the Holy Ghost. Ask Him about His miracles. The answer comes, "I, by the Spirit of God, cast out devils." Ask Him concerning His great sacrifice for the sins of the world, and you read that He "through the eternal Spirit offered Himself without spot unto God." Ask concerning the giving of the great commission, and we read, "After that He through the Holy Ghost had given commandment unto the apostles." In a word, Jesus Christ depended upon the Holy Ghost from the beginning to the end of His ministry.

Now, having given the great commission, "Go ye into all the world and preach the Gospel to every creature," we find in the Acts of the Apostles the great provision for carrying out that commission : "But ye shall receive power, after that the Holy Ghost is come upon you :

and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Ye shall receive the power of the Holy Ghost coming upon you." In other words, the great commission being given, He gave the Holy Ghost for the accomplishment of that commission, and without Him we are not to undertake this work. Therefore, just as Jesus Christ saw and obtained the Holy Ghost, we are first of all to seek this blessed qualification.

When I say there are two Christs, I mean simply that the one on earth is to repeat the work of the one in heaven; and the Holy Ghost simply puts us in communication with Christ. All that Jesus Christ has and is, the Holy Ghost is to communicate unto us in preparation for our great work. What is the first great qualification, in order that we should have a true interest in the salvation of man? Need I say, that we should love men. Can we open their hearts except we obtain the key of divine love? What an exquisitely beautiful phrase is that of the apostle to the Philippians: "God is my record, how greatly I long after you all in the bowels of Jesus Christ,"—as though he said, "My heart is not strong enough to love a lost world; I must have the heart of Jesus Christ to pour out my affection, that it may be made strong enough to reach its goal."

An eminent professor, lecturing before a class of medical students in Boston, said, not many years ago, putting his hand upon his heart, for that was the subject of the lecture: "Gentlemen, if I could bring it to bear upon Bunker Hill Monument, I could batter it down in a very short time simply by the pulse beats of my heart." My dear friends, that is the great question, how to bring to bear our pulse beats upon a lost world; if we can bring them to bear, we can batter down the old idolatries. The great commission has been given for naught less but that your heart and mine might go out to our perishing humanity and lay hold of human hearts with the love of Jesus Christ. Therefore, notice this beautiful suggestion which we have in the statement of the apostle speaking by the Spirit: "The love of God is shed abroad in our hearts by the Holy Ghost." In other words, the Spirit just brings down the love of Jesus Christ and puts it into your heart and mine in order that we may love men. And we can never get near the heart of sorrowing humanity until we have been brought in contact with the Man of sorrows. How shall we get this divine love? If we have the Holy Ghost He will inspire it in us. Our own heart is not sufficient: we need to pray for the Spirit. And if we are in the Spirit we shall have the love of Christ in us to lost men. I have long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is for you to have compassion. I

have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts." Therefore I say to you, beloved brethren, that the best prayer-book that you can take by which to pray for a lost world is a map of the world. Spread it out before you, look upon its dark continents, look upon its wretched habitations full of misery and cruelty and death. Take hold of the map, spread it out before you, and then remember that you are not to pray to Jesus Christ, but to pray with Him. He looks down upon these lost continents, and as He prays that the world may be brought to Himself, that that prayer "Ask of me and I shall give thee the heathen for thine inheritance" shall be answered, it is for us to pray with Him.

Secondly, I believe that the most important thing for missionaries, and we all ought to be missionaries either at home or abroad, is that we reproduce the life of Christ. I was struck by a remarkable statement of a learned Brahmin, a friend of Christianity: "What India wants to-day is not so much preaching and theological teaching, but men and women among us who will simply live out the life of Jesus Christ." Jesus Christ gave us the power of the Holy Ghost that we might do just that thing. I am often struck by the wondrous problem science is showing us of the truth. I looked at the telautograph, that remarkable invention, at the World's Fair. I wrote my name, and every peculiarity, every dot and every shade was exactly reproduced. And instantly I thought, "There is Jesus Christ on the throne, and just as that current of electricity reproduces the autograph, so the Church is in communication with Jesus Christ, and the Church ought to be the autograph of Jesus Christ." My dear friends, there is great demand for translators,— and men need to be highly educated that they may be able to do the work of translation,— but I believe the greatest demand is for men and women who shall translate the life of Jesus Christ into the dialect of our sorrowing and suffering humanity, that they may reproduce Jesus Christ, and relive Jesus Christ before men. The secret of it is simply in being in communication with our risen Lord through the Holy Ghost.

The third thing is that which is suggested in this text, "Ye shall receive the power of the Holy Ghost coming upon you." We have a supernatural work to do, and we must have supernatural power with which to do it. God has given everything its own peculiar motive power. The ship is propelled by the wind; the street-car by electricity; the mill by water; and missions must be moved by the Holy Ghost. There is no other power that can rightly impel them; and, therefore, it is everything that we should tarry and wait, until we are assured that we have come into such fellowship with Jesus Christ that all the impulse and might of our risen Lord shall be behind us and impel us in our work. And just in proportion as the Church of God

waits for the Spirit, and rests in the Spirit, will it easily, inevitably, spontaneously, do mission work.

I am speaking to students to-night; and I want, just briefly now, in a little historical survey, to show you in the life of students, young men like yourselves, that wherever there has been a little company of young men, or one young man I might say, who have made it a supreme purpose and end to get the enduement of the Holy Ghost, then a great missionary movement is started. Let us go back to the beginning of Carey's century; go back to 1792. There was in a German university one professor,—I don't say that he was alone, but he is the name that stands for the movement,—a man who in the midst of universal formalism sought to cultivate the life of the Spirit, who waited much before God that he might know the fullness of the Holy Ghost. And because he did this he was much spoken against by his generation. He had the name of "pietist" attached to him; not in the beautiful and attractive meaning which that word has to us, but in a sense of the utmost contempt. And yet that man simply prayed and waited for the Holy Ghost, and he received the marvellous blessing as he has described in his Journal. Now, he never proposed to have anything to do with the work of foreign missions; it is said that the thought never entered his mind. He simply wanted to re-live the life of Jesus Christ, and have a practical experience of the enduement of the Spirit, that he might set up a second Pentecost in the midst of universal death and dissolution. Now, what happened? Three men came under his influence. The first was Bartholomew Ziegenbalg. He caught the fire, and was moved as a mere youth to go to India; and thus the first Protestant missionary to India was given to India through the prayers of this earnest man, Francke, of Halle. A little after this Schwartz went, one of the first of the company of India's noble missionaries. Then came the third, that lad who at four years of age made a covenant with Jesus Christ, "Lord Jesus, be mine, and I will be Thine;" that lad who while a mere youth made his motto, "Lord Jesus, I have but one ambition, 'It is Thou, Thou;'" and a little later renounced his estates and his reputation and his family, and said, "Henceforth that country shall be my home where I shall have the greatest opportunity of preaching Christ to the perishing." Just pause a moment on the last one.

Zinzendorf, of whom I have last been speaking, was lead by God to inaugurate that great missionary church, the Moravian Brotherhood. Think of that great work, how it has moved on through that century and into this century without any apparent cessation of force; not like a spent ball, but with ever increasing force, because it had in it a living vital force that swept it on: a church that stands unique, one out of every sixty of the members becoming a foreign missionary, with three

times as many communicants on the foreign field as at home, — a church that has shamed us by its giving. I made a careful calculation, and I believe that church gives per capita \$8.50 annually for foreign missions, while the per capita among us is less than fifty cents. I beg you just to think over how it all started in that little circle of prayer, where a few men determined to bring Pentecost back and get a new enduement of the Holy Ghost. I have stood, as some of you possibly have, in the city of Geneva, and have seen that wonder of the two rivers that flow together, the Rhone and the Arve, and how they keep perfectly separate far out into the lake. I didn't know when I gazed on the scene the philosophy of it, but now they tell us that the Rhone has such a high source, that it gains such tremendous momentum in its current, that it has not time to mingle with the surrounding waters, but sweeps on without blending with the tides which it passes through. This church, it seems to me, is just like that. It came from that high source of two or three consecrated men filled with the Holy Ghost, and it has swept on through the centuries. I rejoice and praise God for such a splendid example as that noble missionary church.

That is one source of the movement of missionary effort. Let me take you to another. Just about a year ago, in the month of February, I was in the old town of Northampton, the home of Jonathan Edwards. I stopped over a train in order that I might visit what to me is a most sacred grave. I sought out the old churchyard and brushed away the snow, and read the simple inscription, "David Brainerd, Missionary to the American Indians." As I stood there I said to myself, "I do not hesitate to declare that now I am standing at the fountain head of nineteenth century missions." Why did I say it? He was a young man that had such religious enthusiasm while in Yale College that he was expelled from the college. And you remember how Jonathan Edwards tried afterwards to get his degree and it was not granted him. If I were on the corporation of Yale College to-day the first thing I would do would be to give the degree of A.M. to David Brainerd, because David Brainerd is the most illustrious man Yale College has ever had. That young man went into the heart of our American forests. Have you read his Journal? I have read it twenty times if once. If I ever want to get preparation for an earnest spiritual campaign, I do two things: I re-read many parts of the Bible, and I re-read David Brainerd's Journal. How he prayed! And what was the burden of his prayer? That he himself might be filled with the Holy Ghost, and that God would be pleased to spread abroad the Holy Ghost among all the nations. He did not pray by snatches as some of us pray, but all day, and again and again, from sunrise to sunset. He never intended that any human eye should read the record of his prayers, but we have them. In one place we read, "To-day my agonizing was such that,

though it were cool in the forest, my clothes were wet through with the sweat of my intercession." That is a man praying, and that is a man receiving the mighty power of the Spirit. What comes of it? He died at thirty-one, a young man yet. And after he had died see what happened! Jonathan Edwards stood at his deathbed and thanked God that he had heard the words of such a man. And the very year that Edwards died he sent out that appeal for universal prayer throughout the Church of God for the effusion of the Spirit upon all flesh. He had been so moved by the prayers of Brainerd that he sounded the trumpet-call of modern nineteenth century missions. The philosopher and saint Edwards himself became a missionary, and he sounded the call that rallied the Church of God to begin that work abroad. Then what else happened?

That Journal of Brainerd went across the sea; it determined William Carey to be a missionary. And thus we trace back to that young man the great modern missionary movement beginning with 1792, whose anniversary we have been celebrating. And you see the second trophy which this man won by his prayers. Henry Martyn read "The Journal of Brainerd" in Cambridge University. It made Henry Martyn a missionary, though Henry Martyn you know was cut off very early in his career. But his work lives on, and in Cambridge University to-day there is a Henry Martyn Memorial Hall. You can see the names of a long company of illustrious missionaries that have followed this young man since he went out to the heathen, and the list is being constantly swelled; and among them you will see splendid men who recently went forth to China, and whose going forth so stirred the hearts of the young men of our generation. And that comes again from David Brainerd praying in the dark and dismal forest. Then Murray McCheyne in Scotland read it. Murray McCheyne was a leader in the movement for evangelizing the Jews; and that movement has so increased in power that we have fifty missionary societies for taking Christ to the Hebrews. All this you can trace back to the influence of one man, who was out-and-out for God and was filled with the Holy Ghost as few have been in any generation.

Let me now trace another stream of influence. Just the very year that David Brainerd passed through this profound experience of the fullness of the Spirit, in 1738, the same year precisely, the Spirit fell upon John Wesley. I need not describe that marvellous life. John Newton fell into the current of that great movement. John Newton saw a young man in his congregation who attracted attention. That young man was Cladius Buchanan, who wrote a little tract that fell into the hands of Adoniram Judson and moved him to give himself to the work of foreign missions. And through Adoniram Judson, the great Baptist missionary movement came into existence.

Then let me take you up to that most sacred spot in Williams College, where those young men, Rice and Newell, prayed into being that which we now know as the American Board of Commissioners for Foreign Missions. And its magnificent work for the century can be traced back to that little spot where the few students prayed and waited on God.

I close this historical sketch with another scene. In that Connecticut Valley where lies the body of David Brainerd some young men met in the year 1886. I had the grateful honor to be there. And what was the theme in those very memorable days? We all remember what it was. I, for one, am sure I did not think particularly about foreign missions, but the great theme was the enduement of the Holy Ghost. There was deep and earnest searching of the Word. There were solemn addresses. I remember how little groups of students went off into the woods and came back telling how God had visited them. It was a wonderfully spiritual occasion. I don't think many of us had special thought as to what would come of it. But it was to prove another memorable epoch in the missionary history. Look about and see. This great Student Volunteer Movement sprung from just another such scene, and such an epoch in the history of the Church as those which I have been discussing. My dear friends, I believe, as Dr. Pierson has said, "We have not so much to be anxious about foreign missions; if we have the Holy Spirit, and if we are in the power of the Spirit, missions will come inevitably. Bring back Pentecost, and after Pentecost there will be a mighty movement for preaching the Gospel from Jerusalem even "unto the uttermost part of the earth." The two things go together; get the power and then will come the movement.

And so I bring you back to this great theme of Christ here and Christ there: one in heaven, the other upon earth, reproducing the work of our ascended Lord. Two or three practical suggestions:

First, we must give to Christ not only a surrendered will, but a willing self-surrender, under the power of the Holy Ghost. Is there any difference between the two things? How often in dealing with a sinner I have to tell such an one that he is too much occupied with his faith; that his faith, which ought to be the medium by which to come to Christ, has become a barrier. He has faith in his faith, instead of having faith in Jesus Christ. Let us be sure it is not simply a surrendered will which we seek, but a surrendered self. The will must carry the man. Put yourself out of your own hands, and say unto Jesus Christ that henceforth He shall use you completely; as you move the rod, or swing the hammer, or guide the saw, so He shall completely control and possess and direct you. That is the thought: a surrendered self — a surrendered life.

The second suggestion is this: be sure not only that you have the Spirit, but that the Spirit has you. Now, I want to deal just a moment upon having the Spirit. I think these phrases, "the baptism of the Holy Ghost" and the "anointing of the Holy Spirit," have bewildered a great many. Let me state what I believe the plainest putting of the matter: Jesus Christ came into the world to save sinners. I tell a sinner simply to accept Christ. Doctor Chalmers said at the end of life that the sum of all his experience and wisdom concerning the Gospel was in this, that the Gospel was simply a gift on the one hand and an acceptance on the other: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and all that one has to do is to receive Him. Now, Jesus Christ went away, and the third Person of the Trinity came down. Just as truly as Jesus Christ for thirty-three years walked upon the earth, the Holy Ghost has been in the Church ever since the day of Pentecost. Now, young men and women, as you received Jesus Christ for your justification, have you solemnly received the Holy Ghost for your sanctification, for your power, for your Divine personal helper, so that henceforth He can use you completely? That is receiving the Holy Ghost. It is a simple experience of faith, and there are many that bear testimony to its reality. But that is not all. There is the sun: what good is it except I have an eye? It can't bring its image upon the retina of my eye if I am blind. Here is the air all about, and I have the air; and yet I shall be a dead man unless the air has my lungs through which it can lay hold of me. This company of Christians here to-night I may represent as the lungs of the Holy Ghost; He is the air. Suppose that ninety out of one hundred of the air cells of the human lungs are stopped up, how can a man live and be in health? He has pneumonia. And so exactly it is in the Church of Jesus Christ. We have the Holy Ghost, but He must have us; He must be so related to us that we can inhale and exhale Him, that He may be in us while we are in Him. Blessed experience, if truly the Holy Ghost has possession of us!

The third thing that I want to say is this: remember, young men and young women, that vessels of clay filled with the Spirit are more useful to God than vessels of gold filled with self. Why do I say this? Because my heart has been often touched, in a great company of students like this, by what I know a good many of you are thinking of. I know it has been said God wants in the missionary field men of the highest talent, of the largest culture—God wants the best. And a good many of you have said to yourselves, "I am not the best; I haven't much genius for learning, and am called rather a dull man in my college." And you get discouraged and say, "Well, I suppose He doesn't want me." True, God wants the best! But I want to say

here to-night, using a phrase that is very intelligible to Americans, that I am not a monometallist, but a bimetallist. I believe that in a great house there are many vessels, vessels of wood and of clay, as well as of gold and of silver; and I believe God can so sanctify a vessel of clay that it will be turned into a vessel of gold, if it be filled only to the brim with the Holy Spirit. Paul was declared by Jesus Christ to be "a chosen vessel" to bear His name far hence to "the Gentiles, and kings, and the children of Israel." It was a golden vessel; but it was so wonderfully useful because it bore the Holy Ghost. But, dear students, don't be discouraged. I can say, from my own experience, that I have seen men who were earthen vessels of the coarsest kind whom God has wonderfully used. I remember a man who came before a missionary board to ask to be sent to India. He was so uncouth and ungrammatical that he was not looked upon as a fit candidate for the missionary service. He came back the second time, and was rejected. He came back a third time, and the committee said, "Well, what qualification have you?" He said, very modestly, "There is not a qualification I can mention, except I believe that, by the grace of God, I have the Holy Ghost." And he could not have obtained an appointment if he had not petitioned to be sent as a servant. "Is there not a missionary who wants a servant? I will do anything; I will black his boots, carry his water, chop his wood, do anything, if you will just put me in India." He went as a servant. We watched him year after year; and we have been astonished to see how God uses him, simply because probably in his conscious lack of education, which he could not obtain, he brought the best he had and said: "Lord Jesus, I am but an earthen vessel; I am willing to be put on the lowest shelf. Now, fill me with the Holy Ghost." And God has made him a vessel unto honor. I just emphasize this, that none may be disheartened. God with the Holy Ghost dwelling in a Christian heart can do anything, if that heart be only completely surrendered.

Remember, fourthly, that in your work hereafter the heathen must be brought to culture through Christ, instead of being brought to Christ through culture. Why do I say that? I should not presume to say what I think, but I know many of our wisest, oldest, most judicious missionaries here say it to-day,—the peril of the missionary field is that we invert the great commission, that we put education first and conversion second; that we begin to cultivate men, hoping afterwards to bring them to Christ. It is the peril in many of our missionary fields, this changing ends of the great commission that says, first "make disciples of all nations," then "teaching them to observe all things whatsoever I have commanded." Therefore let us put Christ first. God's way is best and God's way is most successful. Martin Luther had a very quaint and curious notion which he has put in print. He

believed that man was made after the pattern of the tabernacle; that there are three courts, the outer court of the flesh, the middle court of the soul, and the inner court of the spirit. I simply say that that idea contains a very beautiful suggestion. The middle court, you know, got its light from windows opening out, but when you went into the Holy of Holies there was no window, it was all absolutely dark, and the only light that came there was the brightness of the Shekinah glory—God's own presence lighting up the Holy of Holies. So, dear friends, the spirit is the Holy of Holies. These five senses open out for the soul, and that is the way we get our knowledge of the material world. But the Scripture is very plain in teaching us that the spirit must be directly taught from God; the Holy Spirit must immediately touch and change and educate the spirit of man. And when the education begins in the Holy of Holies, the light which shines in the inner court will shine out towards the outer; in other words, the soul and the body will be developed from the center of the spirit. That is the starting point: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." I believe that the Gospel is the light of heaven that touches the inner sanctuary first. Therefore we say, hold up Jesus Christ and men's hearts will be changed even under the first preaching of the Word. Then they can be educated after they have been redeemed; then they can be led on from step to step of human knowledge when they have had the Divine light.

Fifthly, remember that your Master's commendation at last will not be, "Well done, good and successful servant," but, "Well done, good and faithful servant." If a man is not successful in this generation he might as well step aside, he is not wanted. I cannot find that Jesus Christ lays great stress on success; it is all on obedience—do according to the will of your Lord. I think Jesus Christ would be pronounced unsuccessful by those who knew nothing of His life after His crucifixion, cut off as He was in the midst of His days; and yet we have that magnificent prophecy: "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Do you think that Melville Cox, who had hardly stepped upon the shore of Africa before he died of fever, was a successful man? He laid down his life even before he began his work. Was Adam McCall a successful man? He went to plant the Gospel on the Congo. He was taken with a fatal sickness, and his last words were, "Lord Jesus, Thou knowest I consecrated my life to Thee, to Africa, and if Thou choosest to take my life instead of my service what is that to me? Thy will be done." Was George Smith successful, that devoted Moravian who went to Africa and was driven away, who had only the privilege of leading one poor woman to Christ? And then, year after year, he would

go at twelve o'clock up to his little room in his house and pray that God would permit him to go to Africa. Livingstone was not the first to die on his knees praying for Africa. They found this man dead one day with his hands clasped upon his head. He had died praying for the Dark Continent. Failure? And yet, when they celebrated the one hundredth anniversary of the founding of that mission, they learned that a company accidentally stumbling upon the place where he had prayed, had found the copy of the Scriptures he had left, and found one aged woman whom he had converted. They sought to sum up his brief work, and reckoned more than thirteen thousand living converts that had sprung from that life which seemed such a failure. God said to him when he went up, "George Smith, good and faithful servant," not "good and successful servant." Think of that splendid young man, John Coleridge Patteson, who had gone out into those Pacific Islands with a heart full of love. One day he saw out upon the dim horizon an island. He said, "No one I believe has ever yet visited that island." He went to the island, and when his boat had barely touched the shore there was hurled at him a volley of spears and he fell dead. They took him back and found upon his body just five wounds, no more nor less, and thus they bore him back. And they say now that up to this day, if you want to move the heart of that people where he was murdered, just mention the missionary with the five wounds. Was there not one who came, the first missionary to this world, who was sent back to heaven with His five bleeding wounds upon His person?

Just one more suggestion: we are not to wait for our missionary call to be given us, but we are to act upon the call already given. Why do I say this? In dealing with men as inquirers I have constantly to say to them, "You have not to wait for God to come out and pronounce forgiveness of sins, but to look back to the cross where He has done this. See what Jesus Christ has done, and enter into His peace without waiting for Him to do anything else." When men pray for the Spirit to come down I have to remind them that He has come and they have simply to accept Him. And so in regard to the great commission: you have not to wait for Jesus Christ to send you, but you have to listen to His commission, who has already sent you, and the question is, will you hear His voice or not? I came across a rare document, searching in a college library; it was the funeral memorial discourse on William Carey. After paying him the highest tribute, the speaker said, Carey had one weakness, and that was a want of decision of character. Who would believe it? Because William Carey once said to him: "I preached my first sermon because I could not say no! I was settled in my first parish in England because I could not say no! And I went as missionary to India because I could not say

no." Blessed is the man who cannot say "no" to the great commission. It is a mark of indecision not to be able to say no to the world, the flesh, and the devil, but I think it is the mark of the sublimest decision if you cannot say no to Jesus Christ. "Go ye into all the world, and preach the Gospel to every creature." "Lord Jesus, I must go, for I cannot say no."

One more thought: all this missionary movement began at Jerusalem as a center, not geographical Jerusalem, but spiritual Jerusalem, at Jerusalem where the cross was, where the upper room was, the atonement and Pentecost—Christ's blood shed upon the cross for the remission of sins; Christ sending down the Holy Ghost for empowering His church for service. The cross and the upper room, this is Jerusalem, not local, but spiritual. Put yourself back there; be sure that you have the remission of sins which you get at the cross. Be sure also that you have the Holy Ghost, given in the upper chamber.

"Would'st thou go forth to bless,  
Be sure of thine own ground ;  
Fix well thy center first,  
Then draw the circle round,—  
even to the uttermost part of the earth.

## FIFTH DAY, SUNDAY, MARCH 4.

### *Morning Session.*

A Consecration Service was held at the Central Methodist Church at 8.45 o'clock, Sunday morning, conducted by Mr. Mott. Prayer was offered by Mr. John Willis Baer, General Secretary of the United Society of Christian Endeavor. At 9.15 o'clock the doors of the church were locked. The hymn, "More Holiness Give Me," was sung.

Miss Geraldine Guinness then said:—

Dear brothers and sisters, our hearts have been drawn very near together during these wonderful days in which God has privileged us to attend these great meetings. And now, within a few brief hours, we shall scatter and go to the very distant parts of this great land, and some of us to other lands far away. And we do feel, all of us, a peculiar solemnity about the meetings of to-day. God has given His blessing in the meeting of this Conference, but many of us feel that the blessing has not risen yet to the high-tide mark at which we want to see it. Now, I know well that in this meeting here to-day there are hungry hearts. Some of you have told me that there are hearts here longing for more of the presence of Jesus. I know there are some who feel themselves, who know themselves, to be out of touch with the Lord Jesus Christ. Oh, that we may just now in His presence see ourselves where we are. We have been talking about great themes, about the evangelization of the world in this generation. We feel, many of us, that God has called us to take some part in this great work. Brothers and sisters, where are we ourselves before God? He gives us this one day more, and in the meetings of to-day we shall have opportunity for mutual helpfulness and sympathy. We are in the presence of the Lord Jesus Christ. I feel as if He had risen up in His eagerness to bless us, to come into our midst, as He did on that great day of the feast of Jerusalem, when He stood and cried, saying, "If any man thirst, let him come unto me and drink." I feel as if the Lord Jesus, in His eagerness to bless us, to satisfy every soul amongst us to the very full, and to send us away overflowing with the rivers of living water, as if He had risen up from His throne in glory to come into our midst just to cry to our hearts "Satisfied!" Don't go away from this place without drinking to the

full of the living water. Oh, friends, are you satisfied? Let me speak to you simply, very, very humbly, for my own heart is hungry for more blessing and fullness too. I am going to China in two weeks, and I feel the need of a fresh filling of the Holy Spirit; I feel the need of more power and fullness. I want to speak to you just as an elder sister; I am older than most of you here, but we are brothers and sisters in one family.

Now, brothers and sisters here, are you satisfied? Do you know what it is to abide in Jesus? Do you know what it is really to live in touch with the blessed One? Do you walk with Him day by day, hour by hour? Oh, have you got victory over sin? What is your special temptation? Have you got victory over that tendency to worry, to carefulness, perhaps over that temper, over that selfishness? Have you freedom from pride, from self, as well as from the bondage of sin? Do you live the Word of God? We have heard here that the man who delights in the Word of God shall succeed in all that he does. Is it your daily delight to meditate on the Word of God? Do you live prayer? Is prayer to you a real communing with God and an inflow of power and blessing into your life? Have you got power with other souls? Does God use you to the conversion of men and women? Does He use you to help the people that you live with? Does your life really reflect the Lord Jesus? Does He live over again with you? Do the people that live with us and see us day by day really and truly see Him? Are all these things real to us, or are they in some sense words, beautiful doctrines, and not a practical daily experience? Oh, we must know the reality of these things, or our hearts are hungry and unsatisfied. Is there a hungry heart here to-day? Is there a heart longing for more of the presence of Jesus Christ? Oh, is there one who feels the need of more of the fullness and power of the Holy Spirit before going back to that college, to that seminary, where you are a witness for Jesus amongst men who know him not?

Perhaps it is that the point of failure in our lives, the secret of weakness, of impotence, of all that we deplore, lies here,—in the fact that we don't really know the personal presence and power of the Holy Spirit in our hearts. We know Jesus; and I have been thinking much of that word, "There is constantly One among you whom ye know not." The Holy Spirit of God is given to us to make these eternal realities of which we have been speaking real to us, to make the presence of Jesus real to us, to make His power real to us, and to make impossible things possible to us, even victory over our most besetting sins. Now, what do we know of Him? "Oh," you can say, "it is perfectly true we have Him, we all of us know Him; we could not be in Christ at all without having the Holy Spirit in our hearts?"

That is perfectly true; but we may have Him, and yet have very little of His power and fullness. We may be in a room, for example, in which the electric light is laid on, but we may not know that it is there, the room may be in darkness; we may have no means of lighting it up, because we may not know the power that is in that little button on the wall. The power to light is there, but not using it, we may be in darkness. Now, just so, though we trust and believe that the Holy Spirit is in some measure in all our hearts, is He there in fullness and in power? Has He got all of us that He would have? It is such a different thing for us to have Him and for Him to have us.

Now, dear brothers and sisters, there is no reason why any one of us should go away from this city until the Holy Spirit of God has taken real, full, deep possession of our whole being, and transformed our lives, in some sense made us to be born again into a new life, a life in the power of the Holy Ghost. Will you prayerfully search your Bibles, or if you have already done so, do it again, to find what we are to expect from the Holy Spirit of God? I think, if you will look all the passages carefully over in which the Lord Jesus tells us what the Holy Spirit is given to us for, you will find, as I did not so very long ago, that He is really given just to meet the deepest needs of our souls, and to be to us just the very thing we long for most. Victory over sin, think of that! Read the sixth chapter of Romans, the seventh, the eighth of Romans, and if you pray over that and the Spirit enlightens your soul, you will see there that the fullest, the most complete and permanent victory over sin is promised to us through the Holy Ghost. And then liberty, liberty from self, from fear, from everything that would hinder us and keep us back from the fullest blessing, it is all promised to us in Him; the liberty that makes us free. If you know yourself in bondage to anything at all in your life that is keeping you back from what your life might be, oh, remember you will find in Him the promise of liberty, the fullest, deepest liberty of soul.

And then that reproducing of the life of Christ. Take for example a passage in Second Corinthians, the life of Christ lived over again in us. Listen to this: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God;" and then further down in the chapter: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." That reproducing of the life of Christ, that re-incarnation that we heard about last night, that we all want so much in our lives, it is through Him. Everything we need is for us in Him, through Him, if we will only give over our lives to Him and believe in His power and wait before Him until He has complete possession of us and can manifest that power through our lives. Then, blessing to

others, power with men, where does it all come from? "He that believeth on me, from him shall flow rivers of living water. But this spake He of the Spirit." There is not a need we have anywhere in our lives, there is not a blessing that we want, that is not secured for us in the indwelling fullness of the Spirit of God.

Now, it is so possible to know all this and yet not to have experienced it. May I just from my own experience give you some simple facts that have changed all life to me? Our hearts are very much alike; perhaps what I passed through may be a little help to you; I hope it may be. Oh, how many years I lived a life of great failure, of great heart hunger; I know it all so well. All my life I have been a Christian, and for years and years I have known that there was on beyond me a greater fullness, a blessing, a power that I knew nothing about. When I went out to China it was with real consecration to God and real desire to be all that He would have me to be, and to live for Him only. But oh, out there in China, during those first years, how much I came to see that there was a great, great lack in my life somewhere; I didn't just know where it was, but so often out of touch with the Lord Jesus, so often weary and hungry and longing for blessing, and so often there was no real power in my life, not the victory over sin that I wanted, not the power with other souls. From the very first day that I landed in China, God began to show me my great need by humbling me in the dust. And He brought me in contact with other lives that were what I wanted to be. I saw in the lives of some I had the privilege of meeting a fullness of blessing and power that I knew nothing at all about. There was a fragrance of Jesus about those precious souls. Do you know what it is to carry about that fragrance of Christ with you? Do you know how, when a person comes into a room with sweet spring violets, the fragrance permeates the room? Do you know what it is to have Jesus in a life like that fragrance? Have you seen it? When one comes in contact with others who witness to Jesus in this way, you cannot help your heart being drawn out in love; you feel that there is another there beyond the persons themselves; you get blessing by the very contact with them. I met such people in China, and I saw they had something I had not begun to have; and my heart got so hungry. And for about two years I went on like that, sometimes very happy in the Lord, and sometimes, oh, so far from that.

At last I came down to the coast, to Shanghai, and there began some meetings amongst some sailors on board an English man-of-war. There was not a Christian man on board the ship when we commenced them, but, by and by, some of those men were converted. I longed to see these men brought to Christ, but God didn't use me to the conversion of one. And I felt, what is this? I have not the power in my

life that there ought to be. That also brought me very low down before the Lord. Brother, have you got power in speaking to souls when you try to put Jesus before a man? And you, dear sister, is there a winning power about the Word? Does it take the effect it ought to? The days went on, and I felt there was something I needed, and I didn't know what it was. And one night a stranger, almost a stranger, in a meeting said something to me about blessing and fullness of power in one's life. I said, "I know very little about it, but I want to know more, I want to know more about the power of the Holy Spirit." He turned to me and said, "What, don't you know the fullness of the Holy Spirit in your life?" That startled me. I had never thought of it before. I said, "No, I don't." Then I went away and thought about it, and I thought, that is just it, I don't know, I don't know what it is to have the real fullness of the Holy Ghost in my life. And then I began to pray for it.

The next day two men from that man-of-war came up to speak about their souls. They wanted to find Christ. They were most ungodly men, but something had touched them, and they wanted to find Christ. And about three hours that Sunday afternoon I was with those two men, pointing them to Jesus, and I saw in everything I said to them something for myself. I just said to them, "Now, what you must do is this: you must just open your heart to receive Jesus Christ. He can do all that you need. That is just what you want. He is willing to come into your heart, and take possession of your heart, and save you for time and for eternity. You must receive Him, you must receive Jesus Christ as He is, all He is. You won't understand it just at first, but He will reveal Himself to you by degrees. Don't wait for feelings; don't wait to be any better; don't be kept back by fear you couldn't keep it, as you say; don't be kept back by fear of the result. Just take Him as He is, all He is, as you are, and let Him come into your heart and do all the rest." And in their difficulties, in their struggle, because it was a hard struggle with both those men, I saw my own life reflected; I saw that what I needed to do was just to take the Holy Spirit as I urged those men to take Jesus Christ, or rather to let Jesus Christ take them, to give over their lives to Him. And I saw that I needed to do the same, to give over my life to the Holy Spirit of God and just let Him come in all His grace and His fullness that I knew so little about, and take my life and make it what it ought to be. Of course, the first feeling was doubt about the result. What might He do? How far might one have to go? I had seen some lives that went far beyond mine, and I felt as if I could not live as they did; it was too much for me,—such consecration to God, such devotion to His service, such utter death to self. I feared what might be the result of really being filled with the Spirit of God. When these men said the same thing about

receiving Jesus, I said, "Don't you mind that; He will give you strength for whatever you need." And just talking to them like that made everything so clear to me. Those two men gave their hearts to Christ that day, and the next morning, the 21st of December, I never shall forget it, I gave my life to the Spirit of God. I saw there were just three things about it. Carefully I went through all the passages in the Scripture on the subject, and I saw first of all that God gives the Holy Spirit to those that obey Him.

Now, dear brothers and sisters, don't let us be mistaken here. If there is anything contrary to the will of God, He cannot give us the fullness of the Spirit. He can only bestow the glorious gift of the Holy Spirit in fullness to the hearts that are really surrendered to Him. Now, if there is anything in your life or mine that we know to be contrary to the will of God, anything even in the least degree, we need not look for the blessing of the Holy Spirit, for we cannot get it. There is the first primary condition, the one essential—God gives the Holy Spirit to them that obey Him. And oh, let us search our lives in the light of God, and see if in any part, however small, they are out of touch with the will of God. Now, I believe such a little thing as a matter of dress or indulgence in tobacco, anything that we know to be not fully in accord with the mind of Christ, may keep this blessing from us. Do let us ask God to show every one of us where we are, and if there is anything in which we are not living as He would have us live, let us get that put right. We must be empty, we must be humble, we must be cleansed in soul, before we can get this supreme blessing. And God is so longing to do all that for us! Think over it, take that thought, and never expect to have the fullness of the blessing you may have until your life is fully given up to God in every particular and brought into accordance with all that you know of his mind and will.

But if that be so, if we are by the grace of God living in obedience to Him, then I say that we must ask and seek. You will find that this is true if you look through the passages in the New Testament: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And what follows that? "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." We must seek and we must ask: For this I will be inquired of saith the Lord. "Ye have not, because ye ask not."

Then one more thing: we must believe and accept, that we may receive the promise of the Spirit through faith. I believe there are just three steps: first of all, to get down into the place of utter surrender to God and obedience to Him everywhere; then to ask; and then to receive in simple faith the fullness of the Holy Spirit in our hearts. We need not expect feelings. No feelings came to me that day. But I knew there had been then a definite transaction with God; and in

faith I claimed from Him that He would, by Christ, just work out in my life all that He wanted to see there. And I knew perfectly well that that definite transaction with God had been registered in heaven; and I knew that as I had given my life over to the Holy Spirit He had come in and taken possession of it as never before. I believed it. I knew it in simple faith, just because the Word of God said so and it must be true. And I just asked God that day to give me His seal upon that thing, to show me that it really was so, by working as never before. It was my birthday that week, Christmas day, and I asked for a birthday gift from God of souls. I knew that only the power of the Spirit could save a soul. I had not been used in the salvation of souls as I wanted to be. I asked God to give me souls every day that week. And before the following Monday I had seen sixteen men and women brought to God. I had never had such an experience before in my life. It was nothing but just the new presence and power and fullness of the Holy Spirit.

Now, brothers and sisters, these things are merely mentioned, just to show you that there is a real experience that we may all know, each one, perhaps, in a different way; but yet we must know the reality of this thing if we are to have the blessing that God can give. I have taken too much time, because we want to pray, we want to get before God. Oh, that you may not go away from this city without real heart-cleansing, real contact with Jesus, real faith, real filling! Brothers and sisters, let us confess our need to God; don't let us be afraid to tell Him just where we are. Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." I want to drink more deeply of this fullness; I want to know the renewing of the Holy Spirit day by day. I want it; you want something. The Lord Jesus is here. He says, "What wilt thou that I should do unto thee?" One question; many answers. Has not your heart an answer? Listen to His voice: "What wilt thou that I should do unto thee?" Don't go away without having some definite transaction with Jesus Christ. He is fullness; He is enough. It may not be just what I have spoken of; but your heart knows what you need, and His heart knows it, and He can meet you to-day. He can meet you in this hall or in the privaey of your own room. He wants to meet you, and put His hand in blessing on you. We have been talking about blessing to the world: brothers and sisters, it must begin in your own hearts. My heart yearns over you all! But our love and longing to you is nothing compared to that which He feels: "What wilt thou that I should do unto thee?"

Mr. Mott said:—

Let us pray for this fullness of the Spirit, and let us remember those three conditions. It may mean that some of us shall give our

lives to this missionary work that had not thought of doing it. It may be that some of us will have to hasten to the field very soon that have thought we could not. It will doubtless mean that all of us will be willing to speak to more people about Jesus Christ during the next seven days than we have ever done before. "The Holy Spirit whom God hath given to them that obey Him." If we have complied with that condition and are doing it now, shall we not ask, and shall it be idle asking? God forbid! But the last four days amount to nothing, compared to these next ten or fifteen minutes, if our asking shall be real, and not only real asking, but real claiming. Lord, help us to pray! Let us spend the entire time now in silent prayer.

A period of silent prayer was followed by brief petitions for a greater outpouring of the Spirit; and then Mr. Mott requested those who wanted a definite and enlarged blessing, a fullness that they had not hitherto known, to rise. As seen from the platform, every one in the audience seemed to rise.

Miss Guinness said:—

May I give you one word from Robert Wilder in India? He says: "He that saveth his time from prayer shall lose it. He that loseth his time for communion with God shall find it in blessing."

#### *Sunday Afternoon Meeting.*

A meeting was held at the Central Methodist Church at three o'clock in the afternoon. After several hymns were sung, Mr. Mott said:—

We are going to ask the missionaries who are on the platform, so far as we have time, to speak very briefly this afternoon, right out from their hearts, saying to us in three, four, or five minutes the principal conviction and the principal longing they have concerning those of us who are students here to-day. If they could say but one thing to us that they would like to have lodge in our memories and in our hearts, what would that be?

The Rev. Andrew P. Happer, D.D., of Canton, China, said:—

My dear young friends, in being asked to say something that would remain fixed in your minds, I would not select any words of my own; I would simply ask you to write upon the tablets of your hearts the words of our Master, "Go ye therefore": that "therefore" connects it with the previous sentence, which says, "All power is given unto me in heaven and in earth." Therefore, we go not in vain dependence, we go in dependence upon the Almighty power of Him who has all

power in heaven and in earth. And by reason of that power, and by reason of the possession of that power, He says to you, "Go ye therefore into all the world and preach the Gospel to every creature."

But, in connection with that, I wish to direct your attention to the last words of His address—treasure that in your hearts: "Lo, I am with you alway, even unto the end of the world." Oh, precious assurance! Wherever you go, wherever you rest, wherever you toil, wherever you suffer, wherever you lie down to die, remember the assurance of the Master is, "Lo,"—however forsaken of others, however forgotten by others, however neglected by others, however unknown to others—I, I who have all power in heaven and earth, "Lo, I am with you." What more could you have? And I testify that during the forty-seven years of labor and toil for Him, under all circumstances, under all situations, under all trials, under all discouragements, under all sicknesses, I have had this promise fully verified; and I thank God that I am permitted to bear testimony that I have found it fulfilled always, under all circumstances.

Rev. Dr. George W. Knox said:—

We hear a great deal in the meetings about consecration; and it seems to me sometimes as though we looked upon this work of foreign missions as something to be dreaded, as though we were making some great sacrifice for our Lord, and needed some particularly heroic impulse that we might make it. Now, perhaps those of us who have been for years in the foreign field, until Asia is more our home than America, underestimate the self-sacrifice which it requires for a man to listen to the voice of God, which tells him to be a foreign missionary. But, oh, if God has spoken thus to your hearts, it is no sacrifice to obey Him. Of course, there are discouragements and difficulties and disappointments, and a man often seems to himself to be wasting his life, to be pouring it out in vain; but if he has followed where God wills, then is there not a joy that a hundredfold exceeds every sorrow or disappointment? It is a blessed work, O my brethren, to us who are setting forth the everlasting Gospel of Jesus Christ to men who have heard it not, to whom it comes as glad tidings of great joy. It is a great joy to see the Gospel taking root and bringing forth fruit in heathen lands. It is a great joy for one to know that the Holy Spirit, using the words He hath given the missionary to speak, is making them bring forth fruit to eternal life. Is it a sacrifice to be a missionary? It is a thousand times more sacrifice not to be a missionary.

Rev. Z. F. Griffin, of Orissa, India, said:—

A few years ago I was called out to a Hindoo village to baptize a few people. Whilst stopping in a little mud schoolhouse, one of the

old men who had recently been converted seemed to want to sit by me, and when he addressed me, he always said, "Dharma Avatar,"—that is, "the Incarnation of Religion." I thought I ought to chide the old man at first. Then I said, "He is right; I ought to be the incarnation of religion." And, dear friends, I want to say to you that if you are the incarnation of religion, yea, the incarnation of Christ in India, as well as in other lands, your lives will be successful.

Mr. Edward Marsden, of Marietta College, a native Alaskan, said:—

I rise to voice my country, the youngest of all mission fields, formerly known as Russian America. She is a country of heathen blindness, superstition, custom, and practice, as well as a country of foreign lawlessness, infidelity, intemperance, and degradation. But I say with joy that she is a country where Christianity is gaining ground, and heathenism is losing ground. One-sixth of the native population has been made Christian through the devoted American, English, and native missionaries. Christianity is gaining ground, and along with it of course comes always true civilization, which includes among other things learning, industry, law, and patriotism. Not only do we boast of the emblems of power and victory of our Almighty God, the cross and the crown, but we boast in the emblems of power and victory of our nation, the stars and stripes. Judging from the results of a few years' toil, it is only a question of time and more laborers, that my country shall be wholly captured and brought under the sway of Him, the Saviour of mankind. The earnest and touching appeal of the apostle, the man of prayer, seems appropriate in our case: "Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." When we cannot respond to other kinds of appeals, I know we can always respond to this one.

Rev. A. Oltmans, of Nagasaki, South Japan, said:—

When we were students in college and thought of our spiritual life, we looked forward to the seminary course as a sphere in which we would be able to obtain more of spiritual life and more of devotion to the cause of Christ than we did in the college. We thought from the nature of the case this would be so, because we would be employed in spiritual things. Did we find it so? My sad experience was no. But those of us who have gone from the seminaries into the foreign field thought, "Certainly when we get into the foreign field, into foreign missionary work, then we shall be more spiritual, then we shall be men and women of more devotion to Christ." Have we found it so from the nature of the case? My sad experience was no. And yet I do not wonder that Miss Guinness has obtained the filling of the Spirit

there in China; because there is the greatest need felt for it. But you will never get it as a matter of course by merely looking forward to such a sphere of labor. Fellow students, get the Spirit's power now. You need it in your preparation. The nearer you come to the field the more you need it, and when you are once there you need it most of all.

The Rev. S. L. Baldwin, D. D., Secretary of the Missionary Society of the Methodist Episcopal Church, said:—

I knew a man in China who was about fifty years old when he first heard the name of Christ in a little chapel in Foochow. He sat about half way out toward the door, when Brother Binkley, who came to us from Indiana, was preaching, and he heard him say this, "Jesus can save you from all your sins."

When the service was over he waited and said, "Did I hear you aright? Did you say that Jesus, whom I never heard of before, can save me from all my sins?"

"Yes, that is what I said."

"Well," he said, looking sad, "you don't know me, or you never would have said that. I have been a gambler, a sorcerer, a very unclean man in my life. I have been an opium smoker for twenty years, and no one who smokes that long can ever be saved from the habit,—every one knows that. If you had known this you would not have said what you did."

"Yes," said Brother Binkley, "I would; and I tell you that Jesus can save you from every one of your sins."

The poor man could not believe it that day, but he went home to think about it. And it was such a wondrous new thought to come into that heathen life, of some one who could possibly save him from all his sins, that he came next day to talk to Brother Binkley about it. And he came again for several weeks, and he talked about the Christian religion, and told about the troubles he had in accepting it. But underneath I could see a sincere spirit and desire to find the truth and follow it when he found it. One day he came, threw open the door, and rushed in, and finding my Brother Binkley there he said, "I know it, I know that Jesus can save me, for He has done it."

Brother Binkley said, "How about that opium pipe?"

"Oh, I don't want it any more; I will never smoke opium again, I will never do any of the bad things I have been doing. But I want to go down to Honan to tell the people that Jesus can save them from all sins."

When his friends heard that, they were very much alarmed, because Honan was in a state of anarchy, and they said, "If you go down there preaching this foreign doctrine, they will take your head off."

"Oh, no," he said, "they need this Gospel, and they are my people, and I must go and tell them about Jesus."

He went. Once they stoned him, and left him lying insensible on the street. But when he came to his senses he stood right there saying, "Jesus can save you from all your sins, because He has saved me from mine."

Dear brethren, that is the preaching that is going to take the world for Christ, the preaching which says, "Jesus is going to save you from all your sins," and backs it with the personal testimony, "I know it, because He has saved me from mine." That old Honan district was not different from the rest of the world in that respect. Hundreds were brought to Christ by his labor. But one day his enemies caught him, and they had their false charges prepared; they had a magistrate who was ready to impose a severe sentence. They sentenced him to two thousand stripes, and the sentence was executed. I remember the sad day when he was brought to our compound, and Dr. Stewart said, as he shook his head sadly, "I don't think we can save him; I never saw such a terrible case of injury from beating in my life; but we will do all we can for him." I remember I thought, how shall I comfort him? And I remember too how, as my eyes met the glance of his from his couch, I saw he did not need any comfort from me, for there was a smile on his face that told not simply of resignation, but of triumph. And he said to me, before I framed any words to speak to him, "Teacher, this poor body is in great pain just now, but this inside heart has perfect peace. Jesus is with me, He is taking care of me; and I think perhaps He will take me to heaven now, and I will be glad to go." Then I could see that another chain of thought was in his mind, as he raised himself up with some effort and said, "But if I could get up, you will let me go back to Honan, won't you?" And before we thought he was hardly able to stand, he went, without waiting for our permission: he was off again preaching to the same men, with such power that some of them were converted. And so he went on through his glorious career, winning souls for God, until a fatal illness seized him, and one Saturday night he said to the brethren around him, "Sing the Saturday night hymn." He tried to sing, but his voice failed, and he said, "Tomorrow morning you will be singing in the chapel, but I will be singing with the angels in heaven." And in a short time his triumphant spirit took its flight. But there were at least six hundred souls won for God by that man's labors, and twenty preachers, among them two of his own sons.

If you are called to China or India or Japan, wherever God calls, He will give you fruit to your labor. Just take this for your prayer, that old Brother Thompson, who went to Africa and spent so many years there, prayed when he conceived the idea of going to Africa,

"Lord, lead me and guide me to the portion of the field where Thou wouldest have me be." Then you will be in the right place.

Rev. Frederick G. Coan, of Oroomiah, Persia, said:—

I want to testify what the grace of God is able to do for our native converts, in order to show you what a grand thing it is for us to go and reach such souls. So I shall try as briefly as possible to give you an account of the life and death of one of whom I know many of you must have heard—Mirza Ibraheem, our first Mohammedan martyr in Persia. He had been converted, and fled from his people to escape death. He came to us to seek our sympathy and our aid. He occupied a little room in the court-yard, and we gave him some writing to do; and while we thought that poor man was doing the writing to obtain a livelihood, he, unknown to us, was preaching the Gospel to the poor Mohammedans who were accessible to him in that city. After a while he asked us to permit him to go out and preach openly among the Mohammedans in the plain of Oroomiah. When you remember that for a Mohammedan to denounce his religion means persecution, the loss of all things, and perhaps death, you will see what this request meant. We asked him if he knew the consequences. He said, "Yes; but if it must be by the blood of martyrs that freedom is given to a people, let me be the first martyr." He went out and preached three months, but was finally arrested. He was brought before the governor, who was anxious to release him, and give him a way of escape, by telling the people that he was out of his mind, that it was impossible for a Mohammedan to be a Christian. But, arising, he said, "No, your lordship, I am not crazy. I have accepted Christ; I am not crazy." With that he was thrown down, beaten, cuffed, and spit upon, received the awful punishment known as the bastinado, where, with the soles of the feet exposed to the air, he received the rough blows until his feet were a mass of raw flesh, and then thrown into prison in heavy chains. And there he suffered intense agony. One of the doctors went to see him next day, and when he went in there what was his astonishment to see the man sitting up reading the Testament and preaching to the prisoners. To make a long story short, he was taken over to Tabriz, thrown into a dungeon, and subjected to every indignity and violence. They tried to starve, freeze, beat, choke Christianity out of him; but he hung on to his faith, and testified of Christ's great love. Then they tried to buy it out of him. They sent a great bag of gold there by one of their own men. They said, "This is yours, if you will only come out and say it was a sham." They could not bear to think of a man dying and testifying for Christ. Mirza Ibraheem spurned the gold. One night, after he had been suffering

great agony, the prisoners said, "Why don't you call upon Allah; he will save you." He called upon Christ, and asked Him, if it was only His will, to release his spirit and allow him to go to the rest of the people of God. The prisoners, enraged, choked him, strangled him nearly to death; and next day when visited by our physician he breathed his last. Word was sent around to come and bury that Christian dog. But, oh, thank God, they called him a *Christian* dog. He was buried there, and we have marked his grave in order that the future Mohammedan church may see where their first martyr lay.

Oh, my friends, what more blessed work than that; if you can win such souls, what more blessed work than to go out and do what you can for them.

#### AN APPEAL TO STUDENTS FOR THE FOREIGN FIELD.

Mr. Sherwood Eddy, of Yale '91, said:—

I wonder, friends, if we fully understand the significance of these messages that are coming to us. These missionaries who have come together from the ends of the earth are not here for a social time nor for their own entertainment. They are not here merely to give a word of advice or encouragement to those of us who are going to the foreign field; but they have come to make an appeal for the countries which they represent, that more eyes may be lifted up to look upon those distant fields and more laborers be called forth to those whiter harvests. Let us then cast one glance at this world-field from which they have come.

Africa: one word pictures its condition—"Slavery." A race of slaves in body, mind, and soul. In this late Christian century thousands are still falling a prey to the Arab slave-dealer. The Arab will go through blood and fire for his prize, and finds a motive in his greed of gain which we fail to find in the constraining love of Him who came to set the captive free; for, in the heart of Africa, there are seventy-five millions of human beings without a single missionary,—more than in this whole land of liberty of ours,—but no one to tell them that they are free. We speak of the neglected parts of our own country, and they are indeed needy and should have our support; but there are more Christian workers among the eight million negroes of the South than among the two hundred millions of all Africa.

India: one word will represent its condition—"Crisis." It is said that the coming decades will decide whether India is to be Christian or agnostic. Speaking of India, Bishop Westcott said, "The prize is noble and the hope is great, but the time is short and cannot return. Never was there an occasion when more seemed imperilled in the faith, the

energy, the devotion of a generation." And in this crucial hour how is India occupied for Christ? There is more of the wealth and effort of the kingdom expended on Manhattan Island, in New York City, than in all India, with five times the population of the United States.

Look at China: one word characterizes it — "Death." In spite of all her glorious possibilities, religiously, socially, and politically, she is steeped in opium, chained to the religion of her ancestors, and dead in sin. And how is the life being carried to her? If we had the proportion here in Detroit that they have in China, instead of seeing these churches and Sunday schools and Christian workers, we would be in a heathen city without a single missionary. In the same proportion, Boston would have one minister, and New York, instead of five hundred ministers to cope with its vice, would have only five.

Or, to sum up the world, we find, after eighteen centuries, that two-thirds the race are still untouched by the Gospel, and that there are more heathen in the world than ever before. And this in the face of the one and only recorded command which Christ gave to His disciples after He rose from the dead. We speak of continents and of millions, but if we knew the value of the tiniest island of the sea, if we knew the preciousness of one soul, if we could weigh the burden of sorrow in one Christless heart groping in its loneliness, we would then have a unit from which to compute the need of this great, aching, sin-scarred world.

But what is our relation to that world? Does not this question come home to each one, "Where would God have me devote my life-work?" In answering this question there are two elements which have to be considered: first, the relative needs of the different fields; and, secondly, our personal qualifications, or our ability to meet those needs. First, then, let us balance the needs of the two fields. We have already seen, from a hasty survey, that the need abroad is greater numerically. But that need is intensified when we consider that they are "heathen by necessity." Did not Jesus always teach that the preference was in favor of the lost sheep? He taught to leave the ninety and nine in the fold and to go out into the wilderness and find the one; but we leave the ninety and nine in the wilderness, and crowd to the fold to feed the one. You object to a plea for foreign missions exclusively, and urge that "the field is *one*." Why then are well-nigh forty-nine fiftieths of even our theological students crowding into one corner of that world-field? And among college men the proportion is far less. In what is perhaps the leading missionary college in New England, I found that, in the last five years, the law had taken a third of its students, business another third, medicine, literary work, and the ministry the other third; and that less than one per cent. were preparing for the foreign field. It is then for the pitifully greater and yet unrealized and unmet need of

these regions beyond that we plead. If you stood, now, beneath those hands outstretched toward the tired world; if you could look but once into that face, lit with an unutterable love for the world for which He had died; if you turned from Him with a heart burning with that same love, and longing only to cast your one short life where it would count most for Him,—would your first glance be toward a country where already one in every five were His followers, and the other four had all heard the story again and again, or would you turn with a longing look toward those regions beyond where only one in fifteen hundred had found the Christ, and of the other fourteen hundred and ninety-nine but very few had even heard His name?

But let us consider the second element—our personal qualifications. And here it is that all the trouble comes in. Moses granted the need of Israel; but when it came to *his* going, he said, “Lord, who am I that I should go?” Every talent and circumstance and prejudice seems to turn us from the more difficult work. Does a man feel that he has great gifts? They cannot be spared from this country. Has he little talent? He cannot go. Has he had little experience in Christian work and is his heart cold? Those distant millions do not appeal to him. Or, if he has had success in work here, it is a call to stay in this country. Is he poor? He must stay and take care of his family. Is he rich? He must stay and take care of his money. There are a thousand excuses one can find if he wants to find them; but there can be no permanent obstacle, and hence no valid excuse, for the man whom God would have in the foreign field. Do not the two questions as to needs and qualifications resolve themselves to one,—namely, “Where can I most advance the Kingdom of God?” The large presumption, at least, seems in favor of the foreign field. The average foreign missionary, in spite of the lack of backing such as the home minister receives, wins twice as many souls as the home minister does. And not only this: a soul won there means a center of light in darkness—the nucleus of a future church. A Christian in Jerusalem meant much; but a Christian in Ephesus meant all Asia Minor for Christ.

Having considered the two elements in the problem, and having asked ourselves the ultimate question as to the advancement of the Kingdom of God, how shall we finally decide the question? *Seek God's guidance.* Only in the current of God's purpose will you ever find true success. If He says stay in the home field, you have gone into the world as much as the man who goes into the heart of Africa. But if He would have you in the foreign field, and you disobey Him, or do not seek His guidance, or look only for reasons for staying at home, and force yourself into work of your own choosing, you have missed the mark! Though you get the largest church in New York City; though your pews be filled to overflowing;

let your choir sing ever so sweetly; and be your steeple ever so high,—you will never be able to make *God* forget that there are men beyond the sea who will go through life without the knowledge of Christ because *you* would not let Him send you to them. You that are of legal mind, look well before you go to set men's earthly claims right, lest there are men to whom you might give a title for eternity. You that are looking forward to medicine, see if there are not those whom you might heal in both soul and body. You who would teach, before you settle back to the fine points of Latin or mathematics, make very sure that there are not those who, but for you, will never hear of Him who alone is "the truth." You who have plans for a business career, make sure, make very sure, that it is your money that God wants. It would be a poor return for the labor of a life, to stand there before the great white throne, with your money and reputation, and hence your heart left back on earth; to stand, shivering and diminutive, beside some soul who had made himself poor in the toys of earth, but had reaped a rich harvest in the heat of the day, and who stood now towering in the fullness of the stature of Christ.

Do not listen to the voice of short-sighted selfishness. View things in proper perspective. Learn the meaning of life. There lies the world in all its need, and there is the great loving heart of Christ longing to reach that world through you. Does not His constraining love appeal to you? Have you not felt it in the messages of these missionaries? Some time ago I heard one making an appeal to an audience of students in a distant city. It had been a poor talk, and when his time was up he was called down to make way for the next speaker. But he did not go. For a moment he fumbled with his watch, and when his voice came again it was choking. It was the last time he was going to speak in this country, and he was on his way back to take up the work of five men. But he broke down, and could not say what he wanted to. For just one moment he felt the great world's need and the yearning love of Christ. Do you suppose, friends, that there have been no tearful eyes among the missionaries on this platform? I have seen them. Have you seen no eyes closed in prayer? For whom do you suppose they were praying? Not for themselves; but I fancy they saw beyond you the blackness of the vacaney to which they were to return, where the lights are so very few and where yours might burn so brightly.

Here is our responsibility: we have what they have not, the knowledge of Christ, the most sacred charge that can be committed to man, the Gospel!—mighty power, precious Word, sacred trust, wrought after centuries of patient leading of a chosen people; given through the stoning of the prophets and the blood of the martyrs, through the death of the apostles and the persecution of His church; but more, achieved at

last through that never-to-be-understood sacrifice of His only Son, and consummated in His resurrection. The last shackle of restriction and apparent partiality had been thrown off. At last, oh, at last, the love of God had burst past the narrow confines of Judaism in the glad message "To all the world." And we hesitate! Oh the centuries of weary waiting. Oh the preciousness of the message. Oh the joy in telling it to weary hearts. And yet the sluggish apathy with which we treat it! If we hold our peace 'tis strange that the very stones do not cry out. If you are still in the darkness of doubt, hear then the call from men of Macedonia crying to you in the night. Hear the call from Africa in the last message of the brave Alexander Mackay: "Here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for them all. I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field." Listen to the call from India in the united voice of the Calcutta Conference: "From all parts of the Indian Empire the cry is heard that there are abundant openings for labor, but no laborers to take it up. In the great Master's name, with all the emphasis in our power, we urge the necessity of every effort being made to send forth a largely increased number of laborers into this field which is already white unto the harvest." Hear the call from China, from four hundred and thirty missionaries assembled at Shanghai: "Seeing as we do the utter destitution and helplessness of these millions, we appeal to young men to give themselves to this work." We believe that the great question with each of you should be, not, "Why should I go?" but, "Why should I *not* go?" And, lastly, hear the call to the world — God grant that the words may come to you with as definite and personal a call as to those who first heard them: "Go ye into all the world." "Even so send I *you* into the world." "Ye shall be my witnesses, unto the uttermost parts of the earth."

Rev. J. Hudson Taylor then said: —

Forty years ago I landed on the shores of China. I have done very little there, but I have received very much. And I have learned to know something more of my Heavenly Father than I knew forty years ago. It is worth going to the ends of the earth to get nearer that great heart of love. And the Almighty arm is linked with that heart; when the heart moves the hand always moves. It is worth going to the ends of the world to get the knowledge of God that is not to be found in ordinary circumstances and surroundings.

And I wish you knew — you do know in some measure — the Lord Jesus Christ as a living, bright reality. Is the Lord Jesus to you really

nearer than the nearest? Is the Lord Jesus really dearer than the dearest? Is it heaven to hear His voice? Would heaven be nothing without Him? Is earth nothing without Him to you? Oh, beloved friends, in the foreign mission field, doing the will of God, He does reveal Himself. I want to be His witness in this thing here: He does reveal Himself as a living, bright reality, a real person, a real companion, a real friend,—really able to satisfy our deepest longings, the deepest yearnings of the human heart in its moments of greatest yearning.

I look back upon the time when my precious children had to be sent away from the country; when I was just crushed and sick and alone in the house in which loving little footsteps had been the great joy of one's life. How often I looked up into my Master's face and said, "Lord Jesus, Thou promised me that I should never thirst again, and I am afraid the heart-thirst is coming back again." But He filled it to overflowing. The joy was just about as great as the physical frame could bear many and many a time; and one learned to love the will of God, and to love it most when it costs us most; and to see the will of God as something so supremely desirable and glorious that no loss is loss if that will were only done. I want you to know that will, so that the attractions of earth will lose all their brightness, just as the world loses its attractions when you look into the sun. And I do earnestly desire that the result of this Convention to many, many of you shall be, that you may know the Holy Ghost as a living bright reality, as a distinct personality, as a lover, as a friend. It was many a year after I was a Christian before the Holy Ghost was more than an influence to me. But it is so blessed to know Him as a person, to know Him as a guide, as a leader, a mighty power, always at hand, and ready to meet our infirmities and to help and to use us. Led by that infallible guide you will never be led astray, and oh, He will throw such a light on the precious Word of God as will make it to you a new book altogether.

The knowledge of God is all-important. Everything comes in this alone, knowing God. This is the very object of eternal life. I believe that to be the true meaning of the third verse of John, seventeenth chapter: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." The finite is very slow in taking in the infinite; but we can take a little and a little more as by His grace and the power of His Spirit our knowledge of Him increases. And it is such joy to one's heart to feel that we are going to be students through all eternity; and the subject we are going to study is God Himself, until our hearts are filled with God Himself; and as we know Him and behold Him and delight in Him, and find what a beautiful God we have, the beauty of the Lord our God will be upon

us. Oh, that is such a delightful thought! Let the beauty of the Lord our God be upon us. May each one of us, with unveiled face, be ever beholding the glory of the Lord and ever reflecting the glory of the Lord. If our eyes are open and there is no veil between, and we behold the beauty of the Lord, we shall all unconsciously be growing like Him. May there be nothing between — this is my last word to you — oh, don't let any veil come between you and Him who loves you so that He gave His well beloved Son for your redemption, and then loves you so that He lets you be His ambassadors and messengers carrying these glad tidings to the souls that are in darkness and in the shadow of death.

*Evening Session.*

A preliminary song service was led by Mr. Stebbins, who also led in prayer.

Mr. John R. Mott said:—

For our Scripture lesson to-night, I know of no better place to go than to those words the Lord Jesus uttered in that wonderful prayer: "As Thou hast sent me into the world, even so have I also sent them into the world." And what more important question can we ask ourselves to-night, as delegates, as we turn our faces from here, than this: How did God send Jesus Christ into the world? For in precisely that same manner does Jesus Christ send you and me out of this Convention.

Notice, in the first place, Christ said, "The word which ye hear is not mine, but the Father's which sent me." We are to leave this Convention, not with our own words, but to use more and more His actual words that have in them such dynamic and germinating power. And then notice again, Jesus Christ said, "My teaching is not mine, but His that sent me." God sent Him into the world with the teaching from on high; and you and I are to go back to the colleges, seminaries, and medical schools, not with any system of teaching of man, but with the marvellous teachings of Jesus Christ. And notice again, Jesus Christ said, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Christ didn't come into this world to do His own work; He came into the world to do the work of Him that sent Him. We leave Detroit to-morrow, not to do our work, not to do the works of the Student Volunteer Movement, but to do the work of Jesus Christ, even He doing it in us and through us. And notice yet again, He said, "I came down from heaven, not to do my own will, but the will of Him that sent me." How easy it is for us to go out to try to do the work of Jesus Christ,

and yet to want to do it in our own way. "He that seeketh His glory that sent Him the same is true," said Jesus Christ. We are to go out in these efforts to do the will of Christ, not to gather glory around our name, or around the name of any organization, but around that wonderful name of Jesus Christ.

And then in the last place, Jesus Christ said, "He that sent me is with me; the Father hath not left me alone; for I do always the things that are pleasing to Him." Christ came into this world not alone. Oh, delegate, are you going to leave this Convention alone? It is true you are going out on special trains with a whole car full; it is true you are going back with that delegation of ten, twenty, or two; but you will separate in forty-eight hours, most of you. Are you going out alone? What is the secret of having Christ accompany us? The same secret which underlies the Father's accompanying Him. And what was that? Simply this, explained in His own words: "I do always the things which are pleasing to Him." Are we ready to do the things that are pleasing to Him? If so, He will be with us; and that means irresistible power, as we have been deeply taught by many of our dear friends during these days.

And then Jesus Christ, as He came to that last hour, put his hands over the disciples and said: "As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." "As Thou hast sent me into the world, even so have I also sent them into the world."

The Rev. Mr. Savin, of the Central Methodist Church, then said:—

Our hearts are filled with gratitude for scores of reasons, because of your presence among us during these last five days. I rejoice to-night that because of your presence the missionary idea has been deepened into the thought of the people of the city of Detroit. Those words spoken by the Lord Jesus have been caught up once more, and have been borne to our hearts by your presence. And this idea of the evangelization and Christianization of all the nations on the face of the earth has been the supreme idea in the city during the past week. We thank you for helping us, as Christian ministers and as Christian laymen in this city, to impress upon the people of the city the overwhelming passion of the Lord Jesus Christ to save all men to Himself. And we thank you also that you have presented a solid front representing Christian unity. I have not known to what denomination you belong; it made but very little difference to me. Christ has been exalted, and His work has been exalted; and in the unity of the Spirit we have met together, and in the bond of peace, to sit together with Him in heavenly places.

But the one supreme equipment emphasized through all these services has been the enduement of the Holy Spirit and the fullness of God in the human life. I thank you, in the name of the Christian public in Detroit, that by all these means you have impressed upon us, permanently I hope, the one great fact that the supreme and the overmastering qualification for every Christian worker, whether at home or abroad, is the baptism of the Holy Spirit. I believe the world needs this more than ever before. I believe the Church needs this, as its panoply, as its armor, as it never has in the past. I believe that the aim of every young man, when he enters into the ministry, is that he count all things as loss for the excellency of the knowledge of Christ Jesus, his Lord; that ambition and place, and influence and power, and name, and all things that the world might give him and that success might give him, shall be counted as absolutely nothing compared to this one great gift of God, the gift of the Holy Spirit. And as you go hence, carry the heart of Detroit with you, and know that the prayer of Detroit is for you in this great world mission and in this great world service.

Mr. Fred. S. Goodman, Associate State Secretary of the New York Young Men's Christian Association, then said:—

Dear friends of Detroit, it is a delightful and difficult undertaking to attempt to express to you the gratitude of the fifteen hundred strangers whom you have so kindly received and entertained during the sessions of this Convention.

To the young people's societies, to the churches and pastors, to the entertainment committee, to the daily papers, and to all who in any way have contributed to the comfort and happiness of this great gathering, we return our most hearty thanks.

We would ask, in parting, that blessings may come to you from a quickened and enlarged interest in the great work of this Movement, and that you may receive the reward of your hospitality in finding, as did the patriarch, that in entertaining strangers, "thereby" you "have entertained angels unawares."

Mr. John Willis Baer, General Secretary of United Society of Christian Endeavor, said:—

Is it not true that the Society of Christian Endeavor is especially your friend? And are we not brothers and sisters, inter-state, inter-provincial, international, inter-denominational? And as we stand here and see you, representatively speaking, by the thousands, let your mind's eye see the thousands of young people gathered together, trusting through Jesus Christ to do something to win this world back

to Him. Then, indeed, the inspiration gathering from a meeting like this is one of the privileges of coming. I came from Boston for this meeting, and I have only been here to-day. I go to a great many conventions, as you know; my duties carry me North, East, South, West, and into other countries. I desire to bring my testimony here to-night that in our consecration meeting this morning I received a benefit and impetus that I know will follow me back to my desk in Boston. If God will only help me be true, I will be of more help than ever before to the young people of this country.

Young men of Christian Endeavor Societies—I can speak for them I hope, at least—are doing more than they ever did to stand at your back, to see that when you apply to your denominational Board that the denominational Board has money wherewith to send you. The Society of Christian Endeavor is in a unique position. It does not take one single penny from a single individual or society on the face of the globe, but it seeks to stir up interest among the young people of their churches in missions and church work. Never mind what has been done, there shall be thousands and thousands of dollars, so that when you come to get ready to present yourselves to your Board of your denomination, please God they cannot say, "We would like to send you, but we have not the wherewithal."

Mr. Mott said :—

Why should not the revival fire spread through all the colleges represented here within the next few weeks? Why should we omit this glorious opportunity we have? We have already more revivals in colleges since the beginning of the fall term than in any preceding year in the history of American colleges. Let the work go on. We have had about fifty missionary societies and Boards represented in this Convention. I wish we could hear from every one of those to-night. Just think of what experience is represented here. The oldest missionary society, the Moravian Board, was represented up to yesterday, but the representative had to leave; and so I have called on Dr. Judson Smith, the representative of the next oldest Board on the continent, to speak a farewell word for these various missionary agencies.

The Rev. Judson Smith, D.D., said :—

My first word, speaking for the honored brethren whom I represent and the Boards in whose name I speak, must be one of grateful acknowledgment. It has been a great privilege for us to sit with you in these sessions, to share with you in these devotional services, to discuss with you these great themes, and look out with you, in the clear light that has been given here, upon the wide world we seek to bring

to its Lord. I think I express the sentiment not alone of those for whom I speak, but of all those who have been present in this meeting, when I use the words of him who on Bethel's slope saw the heavenly vision: "Surely, the Lord is in this place, and I knew it not. \* \* \* This is none other but the house of God, and this is the gate of Heaven." This is not the language of extravagance; it is but a feeble expression of that privilege, that heavenly opportunity that we, representing the Boards, and you as well, have shared as we have sat together here. Twelve hundred young people, representing the colleges from Maine to California, from far beyond the great lakes to the gulf, and all gathered here under one impulse, the foreign missionary impulse! The president of this Convention has very justly commented upon this. To me it is delightful, but not surprising. Twenty years' residence at a seat of learning in a chair of instruction, in daily contact with young people, has taught me what we all must rejoice to know, that there is no soil so ready to receive the seeds of great ideas and to bring them to the form of heroic action as the young people that gather in our colleges. And what you, young people, and those whom you represent, undertake, *that* is surely going forward under God to victory. You represent the leaders of the coming generation, and you are devoted to foreign missions, and you are to bring those who are associated with you in these colleges into line; and the army of those who at home and abroad help to bring God's kingdom on earth as it is in heaven, their work is surely to be accomplished. We have here the presage of final victory.

Having attended the convention three years since in Cleveland, I wish to say a word to the officers, to you who have presided over this Convention, and to those who have been associated with you in the preparation of the Convention and in its administration here. It is a great success, and there has been a great advance. These three years have been years of progress, and we who come here representing the mission Boards, so profoundly interested in this Movement, mark a solidity, an intelligence of aim, a steadiness of purpose, a power of the Movement upon the thoughts, the hearts, the convictions of those that are interested in it, that had not been attained three years ago. We congratulate you, my brother [turning toward the Chairman, and grasping his hand], upon what God has wrought, and what He is working through you and your associates. And, speaking for every one of the foreign mission Boards, I bid you Godspeed in the future. Our hearts and our hands and our prayers are with you and with the work God gives you to do.

And now, a word to the volunteers: It seems idle and all inadequate to say that the foreign missionary Boards rejoice in you and in the Movement you represent, and that we give you cordial welcome. Why

it is our study, day by day, month by month, and year by year, how to find and to bring to the places of service the men and women that are needed on the foreign field. It is like water to the thirsty soul to come here and face a body so numerous, so widely representative as this, and to feel that in you we have not the enthusiasm of a moment leading you to the work abroad, but a purpose deliberately formed in the silence which is between the soul and its God when bowed in prayer. We shall go back to our Board rooms with an inspiration of courage we have not felt before. The youth of the land are awake; the voice of God calling laborers into His harvest they have heard, and they are coming. We rejoice that 686 of your number are already in the field. We expect to see many of you coming, one by one, as your way shall open, to our rooms to consult with us and to enroll your names at length, not upon the list of volunteers, but among the veterans of the service, who go to the front and bear the burdens and do the work and reap the reward. When we hear the cry for helpers coming from our missions, as hear it we often must, we shall instantly turn to you; and we shall expect that you will come, and that the open door will never wait long before the chosen of the Lord has entered in and taken up the work. And when behind this cry for helpers from our mission force we hear that deeper inarticulate cry of the lost world for redemption and eternal life, we shall remember you, and joy before God that you also have heard the cry, and that it is in your hearts to go, and, with your young lives before you for many years, to work the works of God in the lands of darkness. Do not ever close your ears to that cry or cease to hear its pleading. A world of darkness, a world of despair, a world of death pleads for help, and you have the Word of life, the Word of hope, the Word of eternal salvation to give. Happy, young friends, are you, that you have heard the very voice of the Lord, "Go, disciple all nations," and that you answer it with joy. It is the path of duty I trust for many of you; and "The path of duty is the way to glory." He who leads you in that path, wherever the path shall take you, wherever the path shall end, will bring you to service, to joy, to eternal life. God grant to you, to us all who share in this great work, when all our meetings and all our partings are over, and we stand as God shall please with the nations of the redeemed before His throne, God grant you to hear those words that are the soul's everlasting peace and measureless reward: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mr. Gilbert Beaver, College Secretary of Pennsylvania, said:—

It must be very clear to us by this time that, whether we are volunteers for foreign missions or not, we all of us have a most important

part in carrying out the purpose that is summed up in the watch-ery of the Student Volunteer Movement. We know very well how vital is the relation between the efficient work of the volunteers at the front of the battle and the loyalty and the enthusiasm of those who stay at home to furnish the supplies. We turn our faces to-morrow to 294 institutions, centers of influence, through which are passing not only those who are to go to the front of the battle, but those who are to remain as the leaders of the Church at home. And so, whether we are ever to pass out into the uttermost part of the earth or not, we have certainly, in the light of what Dr. Smith has just said, a most important part to play while within college walls in the evangelization of the world in this generation. Do we go back there with any real convictions on foreign missions? Doubtless we all suppose that we do. But have we really deep convictions that will live in spite of the pressure and distractions that will be crowded in upon us, and that will be as firm, aye, firmer at Commencement Day than they are to-night? If we are to have those deepening convictions we must go back to study missions. The man in the front may, from his very contact with the destitution, be forced to feel the reality of this problem. But how much more must those of us at a distance from the awful needs take advantage of our opportunities for study.

And, furthermore, if these are real convictions, they must have expression in the life of our institutions; and if the missionary meeting is a mere formal matter of minor importance, then, whether we are volunteers or not volunteers, it is for us to make that meeting second to none in interest and in power. And if there is no missionary alcove in our college association or in the library of the institution, it is for us who appreciate the need to see that it is provided. And, more than this, if our heart is to reach out in sympathy for the whole world, if it is to follow our treasure as surely in these things as in all other things, we must give not only of our time but of our means. And then, as we really have our hearts fixed on these places, and as we see the multitudes distressed and scattered as sheep not having a shepherd, we shall be able to enter into the sympathy of Christ in the prayer for laborers,—one of the few things He expressly enjoined us to pray for,—and with ever deepening convictions we shall pray the Lord of the harvest to send out from our colleges more laborers into His harvest. And if we really pray that prayer it may not be long before we also shall be volunteers. It certainly will mean a willingness to be thrust forth if He chooses thus to answer our prayers. If we will thus study, and thus preach and teach the convictions our study brings, and if we will give of our means and have our fellow-students give of theirs, and follow our giving with our prayers, we shall be in just that proportion furthering the

purposes of this Movement and hastening the day when its watch-cry will be an accomplished fact.

Mr. Mott then said :—

I regret that we are now to hear for the last time our dear friend that has come to us from across the sea, representing the British Student Volunteer Missionary Union. It was a great sacrifice that he was released from his engagements among the British Universities to bring us greetings. He has to hasten back in a few days. I wish he could visit every college in the country, but that will be impossible. I will call upon Mr. Fraser to give us a few farewell words.

Mr. Donald Fraser, Traveling Secretary of the Student's Volunteer Missionary Union of Great Britain, then said :—

Fellow students, I shall go back to Britain with new inspiration from this Conference, and with the hope that you have gained from this Conference greater strength and union and mutual confidence, and that you have entered upon a new era in the history of your Movement. I should like to leave a message to the volunteers and those who are not yet volunteers, as the most important message upon my mind. For those who are volunteers: you have felt very much inspired during these meetings; you are afraid that when you go back to the ordinary routine of college life your inspiration may die out. To maintain our inspiration and enthusiasm, I should say, keep in touch with the foreign field and keep in touch with God. I fancy you desire to be missionaries because, during these days, while we have been listening to missionaries speaking, we ourselves seemed to have been walking through the darkness of Africa, and the sin and prejudice of India and China, and our hearts have been touched and broken like God's Himself. And, just as in the Christian life a man can only maintain an enthusiastic faith in Christ by constantly living in touch with Christ and working for Christ, so we can only maintain enthusiasm for foreign fields by living in constant touch with the work in heathen lands. My message to you then would be, just as the cause of missionary indifference is missionary ignorance, the cause of missionary fire will be missionary information. And if we keep ourselves acquainted with the passing events of heathendom, then our hearts will be always on fire.

Let us keep ourselves in touch with God. We are just now making our intellectual and practical preparation for foreign mission work; but don't let us forget the omnipotent spiritual equipment. I have heard of a lady who went to China when well on in years. She was asked why she was so long in going. Her reply was, because that hitherto she had not had a salvation worth passing on. How many

have lost their enthusiasm for foreign missions because they have not had a salvation worth passing on. Some men have become alarmed over the Parliament of Religions, and have lost their enthusiasm for Christian work. I am glad of that Parliament; I am glad to see heathen religions glorified; I hate to see them ridiculed, for, however absurd they may be for us, they are intensely real for the heathen. But it seems to me, no matter how high their ethical systems may seem, if we have a living Christ who is our whole life and salvation, we have a divine impulse which should impel us to become foreign missionaries. In one of the most impressive meetings at Keswick very solemn testimonies were given. One man, who was a lecturer in philosophy, gave this as his testimony: "Hitherto I have had a Christ of philosophy. At Keswick I have met, to my surprise, a living Christ; and religion is going to be a new thing to me." Oh, brothers, don't let us go out to the foreign field so long as we have not met and had personal dealing with a living Christ. Some of us have our spiritual life depending upon conventions and artificial means for elevating the spiritual tone. Let no man go to the foreign field until he has learned to stand alone with God, getting his inspiration and power from personal contact with God alone.

Then, my last word to those who are not volunteers is this: We are just now in the midst of a great crisis that has been pointed out to us. Perhaps never since the world was created were Christian men in the midst of so great an opportunity. And now other forces are beginning to take advantage of this opportunity. Commerce has found itself jostled at home, and is stretching out its long arms into the distant parts of the world. But, long before commerce has entered, Christ's pioneers ought to be there, making the people wise to accept what is good and reject what is evil, or the people will disappear before the advancing tide of civilization. The Roman Catholics are active. During my visit to the Irish colleges, I found the Irish Presbyterian Church for two years had been appealing for five volunteers for their mission field and could not get them. I found that, during those last two years, quietly, without any demonstration, two hundred Jesuit missionaries had gone out from Cork to evangelize the world. They are in the Sahara, in Thibet, in China, and India; and if we are to save the world for Jesus Christ, we must be up and doing. The Mohammedans too are busy. Mackay wrote home, that the next ten years will decide whether Islam or Christ will rule Africa. Oh, brothers, we have enough blood on our souls from the past neglect of the last eighteen hundred years; and if we are to save ourselves from the terrible record of lost opportunity, it must be by seizing this present crisis, and by every disciple of Jesus Christ who has got his life unfettered, and his future stretching before him, dedicating his life on the altar, and

going out to be a foreign missionary. Other sounds may still fill our ears; we may not have heard the cry of the heathen. But still, while we have been sitting here, more than four hundred thousand Christless souls have passed into eternity. Our meetings have not been reckoned simply by the days and hours that have passed, but by the blood of these neglected, ignorant souls. Shall we not do what we can that Christ's command may be obeyed, and the world may know that Christ is King, and that He is the Saviour of the world!

Mr. Mott then said:—

The calls have been many and loud. Here is another, which came since we assembled, a cable message from Calcutta, India, signed by two of the former Traveling Secretaries of the Movement:

“India needs now one thousand Spirit-filled volunteers.

ROBERT P. WILDER.  
J. CAMPBELL WHITE.”

There has also come an appeal, signed by eighty of the more than one hundred volunteers who are already on the field of India, in which is expressed their earnest longing for more laborers. They announce the many openings for preachers, teachers, physicians, Zenana-workers, and authors. They encourage the conviction that marvellous changes are at hand. And they beg that hundreds of our number, with the Holy Spirit dwelling in their hearts, may respond to the motto of the year, “To the Fields,” and come to the front at once.

Mr. James E. Adams, as the representative of the theological seminaries of the United States and Canada on the Executive Committee, said:—

#### A CALL FROM THE FIELD.

I think there could be no more appropriate text for the message which I bring to you to-night than the call from the field to go. There is the last point of peril in the life of the volunteer and in the Volunteer Movement; there is the crucial point. It is one thing to resolve, it is one thing to purpose, but it is another thing to go. Between the proposition and the action is a last step where the enemy makes his last stand, and the place where he must fall. If the Volunteer Movement means anything, it means that it is a movement to an end: it means that the volunteer has volunteered for a purpose. God cannot guide a man who refuses to walk. The very voice of God had a ring of indignation in it when He spoke to Moses: “Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.”

It is not the fervency of our prayers for the heathen that is the true test of our sincerity. The Pharisees prayed long and loud in the corners, and thought they commended themselves to God for so doing. And I have known many a man that was so in the habit of waking up his own emotions in prayer, that he thought that that was laying up power with God. That is not power with God. It is not the warmth and zeal of our professions of interest in missions that is the true test of our sincerity. I met, in my tour of the colleges, a man who in the very midst of his prayer and protestation and consecration to God, deliberately cut himself off from possibility of use with God. He prayed and stood still; he protested, and refused to follow. Not what we say, not what we pray, but what we do, is God's test. He has but one; He has used it in all ages; it is the same forever: "Go forward,—go forward." We have not volunteered for camp-fires. We have not volunteered for ratification meetings or even for conventions. We have volunteered for service at the front; and until we are at the front the purpose for which we volunteered has not been realized.

In a Russian village there was a nobleman into whose hands came a cargo load of grain for the starving peasants. He stored it up in his own granary. Day by day the faces of the peasants began to grow a little more wan: day by day a hungry look came into their eyes, and they drew the hunger-belt a little tighter. Day by day they dropped by the wayside, and furnished food for the famishing wolf. The grain was there just the same, and they died just the same. But did that alter that man's responsibility to his God? Friends, seminary students, you who are free when you get through your seminary course and say to yourself, "I will wait a year, I will wait two years," remember that in heathen lands they are dying all the time.

Fellow students, even as the Master set His face steadfastly with determined purpose, even as His face was set toward Jerusalem, let our faces be set towards the foreign field. They perish just the same. Christ went up; let us go up. Let us have the same holy ambition with which the great apostle was consumed when he said, "To whom He was not spoken of, they *shall* see; and they that have not heard *shall* understand." And then let our faces, even as the faces of hundreds, aye of some thousands, in this country are set, let our faces be set toward the foreign field. For the command of God is upon us, the hand of God is upon us; and let no hand but that hand turn us from our way.

Mr. Mott asked how many volunteers or students present expected to go out to the foreign field within the next year, and requested such to stand and remain standing until counted. Over sixty responded. The answers indicated the expectation or desire of twenty-six to go to

China ; four to West Africa ; three to India ; two to Japan ; one each to Africa, Alaska, Bogota, Jamaica, Korea, Laos, Mexico, Siam, and Turkey. Others did not know their future fields, but wish to go where life will count most for Christ.

A few of the responses were as follows :—

“ I hope to go to China, because millions are dying every month without knowing that Christ died to save them.”

“ I expect to go to Mexico to help put down the idolatry of the papacy.”

“ I want to go where my life will count most for Christ.”

“ I will go where I am sent ; I will take the hardest place I can find.”

“ I hope to go to Laos. It seems to me as if that word, ‘ Go you ’ comes to me as ‘ Go thou.’ ”

“ I am going to Alaska, because, although I want to go into a foreign field, I know God wants me in Alaska.”

“ Six years ago the Lord put it upon my heart to go to the Island of Jamaica.”

“ To the west coast of Africa, because there the door is open to me.”

“ To the west coast of Africa. Five years ago I wanted to go to India, but when our missionary returned from Africa he said, ‘ We want a man,’ and I want to go.”

Mr. Lyon : “ I want to go to China, because 7,999 out of every 8,000 are not Christians ; because there is only one ordained missionary there for every half million.”

Mr. Adams : “ I desire to go to Formosa.”

Mrs. Adams : “ I hope to go to India, for the sake of Christ and India’s women and girls, because God has called me, and I dare not disobey if I would.”

“ I go to China, because I think the needs of China are even greater than those of my own native state, Texas.”

“ I go to Africa, because Africa means opportunity and urgency.”

“ China, because God has made me to love the Chinese, and because He has opened up the way for me to go ; because I believe I can do the most good for God and humanity by going there.”

“ China, because I believe it is the Lord’s purpose concerning me.”

“ To China, because the need is so great and they have waited so long.”

"I hope to go to China. Jesus came here for me, and I think it is His desire that I should go to China."

Mr. Mott then said: —

There is another very important question I should like to ask, and not be misunderstood in asking it, as I ask it in the right spirit. We should like to know how many students have decided during the days of this Convention to become foreign missionaries as the result of study and thought, quietly, and without any pressure; and whether they have made this decision, and have showed it by signing the Volunteer Declaration or not: will as many as have reached the decision that it is their purpose, if God permit, to become foreign missionaries, kindly stand?

We count at least thirty-one who have been led, we trust, by the Spirit of missions Himself into this great decision; and there are others who are going to decide not now, but as the result of the influences emanating from this Convention. I tremble for the spirit that runs away from the Spirit of God. Let us follow, gladly, willingly, and as rapidly as His Providence will let us, His leading during these dark days.

Mr. Robert E. Speer made the closing address of the Convention as follows: —

Two of the three evangelists who preserve for us the record of the transfiguration of our Lord, add a touch in the story of what just followed it that is omitted by the evangelist Luke. The whole account is one of the most familiar ones in the Gospels. Our Lord had taken three of the disciples who stood closest to Him, and had invited them to accompany Him to the mountain top, where in their presence He was changed, and the fashion of His countenance altered, and His garments became white and glistening, as no fuller on earth can whiten them. And, as He led those same three disciples down from the mountain top to the busy influences of the anxious, hurrying, sin-smitten world, they saw the other nine waiting at the foot with a great throng of people surrounding them, and a man upon whom all must have had pity, who sat there helpless and hopeless with his lunatic son before them. In a moment the throng saw Jesus approaching and told Him the whole story. Luke implies, with one of his peculiar touches, that, as it was the man's only son they thought He Himself might do something to help him, the disciples having failed. And the Lord laid His hand on the lunatic son and healed him. One can imagine, without very much difficulty, the crestfallen apostles, who had tried to handle the case themselves, falling behind the three closest to Jesus and

saying, as speedily as possible, "Now, Master, what was the matter? Why could not we do that? We have healed a great many difficult cases before, and when that case was brought to us we did just as we have done the other times. Why weren't we able to heal that man?" Jesus might have said, "Well, your spiritual lives were not deep enough." He might have said, "If you had had the experience which Peter and these two others have had perhaps you might have healed him." He might have said, "You did not have a clear and full enough vision of me at the time." But He did not say any such thing. He put it upon the ground that they lacked the qualifications for normal Christian service; that they did not have enough faith. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." He did not make success in service dependent upon the strength of spiritual experiences; He did not make fidelity in doing His will conditional upon great emotional visions of Him. He conditioned it upon simple, every day faith.

And, fellow students, we have need of the lesson. We shall go down to-morrow morning from the mountain top, on which we have seen His face aglow, and His raiment whitened whiter than any fuller on earth can whiten it, and we shall touch on every side the old lives that we used to touch, and shall feel the chill of the world's cold indifference or enmity. Our success in doing service will not depend upon what we saw here; it will not be helped permanently by any large temporary increase of spiritual vigor that came to us here. It will depend then, as it did before we came to this Convention, on the normal, simple daily faith of our Christian lives. And I think we have need to learn the lesson a little more, perhaps, because this Convention has so far surpassed that first one, when we gathered together like one great, simple family in Cleveland three years ago. There has been so much success given to the Movement since, there has been so much power revealed in this meeting, that some will be apt to trust too much to the Movement. A Southern college professor, a warm friend of students, said the other day that the thought of separating at the close of this meeting went to his heart, because we felt so closely united here, and are as one fulfilling Christ's prayer. And now to-morrow morning we shall be severed into forty or fifty. The fact that we feel this unity here to-night will make us, when we go away, rely upon the power of this Movement which makes such unity possible. Such reliance is vain. I think we need to be reminded of the words of Francis Lieber, that great truths are likely to dwell a long time with small minorities. We shall get most strength and most help if we do not persuade ourselves these last days that we are part of a large

movement, but remember, instead, that we are part of the forsaken and the cast out Christ.

It is fortunate, too, that this evening's service has made us quiet and receptive; that the spirit of parting has soothed and tempered us to learn from Christ some lesson that shall not be ephemeral, sporadic. There is no shame in the sadness of farewell. The Apostle Paul was not ashamed when, parting at Miletus, his friends wept upon his neck; and Simon Peter showed not the weakness but the strength of his character when he vowed that he would accompany Jesus both to prison and to death rather than be separated from Him. Although it was weak from a certain point of view in Thomas, his words yet showed how that little company hated to be away from Christ, when he heard His resolution to visit the house of Lazarus, and said, "Let us also go, that we may die with Him." It may be that our hearts are readier to-night to draw away from the influence a large throng carries with it, to listen quietly and alone for the voice of Jesus Christ.

Perhaps most of us will be content with the voice He speaks first to His disciples, "Follow me." Whenever He saw them it was His first word. As He addressed Matthew, sitting at the receipt of customs, and Peter and his brother in the little fishing smacks on the sea, it was the same command, "Follow me." His use of the word to Simon Peter, in that marvellous scene described in the twenty-first chapter of John, is no disproof that it was His first word to His disciples; for He seemed there to remind Peter that he needed to learn over again the first principles of the Gospel: "If I will that he tarry till I come, what is that to thee? follow thou me." If any man or any woman goes away from this meeting having heard the voice of Jesus Christ saying, "Follow me," and away down in the depths of life has answered that voice and resolved to follow, it matters not whether you know where you go, only so you follow Him; it matters not what comes, all is peace and power.

"So I go on not knowing;  
I would not if I might.  
I would rather walk in the dark with God,  
Than walk alone in the light;  
I would rather walk with Him by faith,  
Than walk alone by sight."

But He had a word for disciples that was larger and richer than that. After John's disciples had come to Him from prison, and He made that pathetic, child-like prayer, thanking His Father because He had hid these things from the wise and prudent and had revealed them unto babes, He turned to the multitude of those who had need and said, not "Follow me," but, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and

learn of me." You may follow at a distance. They did follow Jesus so, when He was led out to the brow of Calvary. But you cannot come to Jesus and be far away, and you cannot learn from Him and not be very near. And those of us who have caught that voice, and have resolved in these days to follow, have learned much if we have decided also to learn of Him. How marvellously He will teach us in that school of prayer which He opened years and years ago when His disciples, anxious to be taught to pray even as John taught his disciples, came to Him saying, "Lord, teach us to pray." How marvellously He will teach us in that school of humility in which He taught when He took a little child and told them, "Of such is the kingdom of heaven." And how lovingly He will teach us to serve, as He repeats in our lives the scene at the supper, and in our ears His divine words, "I am among you as He that serveth." If we have learned to be infants in the kindergarten of the Master teacher, we have learned where and how to learn.

But He has a deeper word even than this for the man that will take it from Him: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." It will be much to us to gain the larger power of the Holy Spirit. It will be more, fellow students, if any of us have not yet learned to abide in Christ, to obey that message of His and say, "Yes, Thou true vine, I will abide in Thee." Very few of us will ever be conspicuous in Christian service. Very few of us will ever be picked out as men and women of exceptional gifts whom God has used in marvellously exceptional ways. We must be content to bear that fruit which comes from simple abiding in Him, and from our trust and confidence in His word, which He has said shall not return unto Him void.

In George Bowen's writings there is a word spoken out of his experience covering just this truth: "It appears to me now that the highest style of Christian in God's sight is one who lives in the wise exercise of his powers, sparing himself not at all, doing all to produce great and immediate results, yet esteeming that in God's favor is his life, repining not when there is no appearance of fruit, and willing to be thought unprofitable by the Church." But what life is there here to-night that has not been touched and influenced by him of whom Bishop Taylor spoke as the Lamb of India. Years and years ago an old Puritan wrote a book called "The Bruised Reed," and passed away thinking his life had been unprofitable to the Lord. A humble layman gave a copy of this to a small boy at whose father's house he had spent the night. The boy was Richard Baxter, and the book led him

to Christ. Baxter wrote his "Call to the Unconverted," and Philip Doddridge was among the multitude brought to God through it. Doddridge wrote the "Rise and Progress of Religion in the Soul," and its blessed power is unabated. Wilberforce was converted by it, and he helped to strike the shackles from English slaves, while he led Dr. Chalmers into the truth and Legh Richmond to Christ by his "Practical View of Christianity." Richmond wrote "The Dairyman's Daughter," which has been translated into a hundred tongues, and done more good perhaps than any other book in the English tongue, save the English Bible and Bunyan's "Pilgrim's Progress." And all because one simple man, years and years ago, abode in Him. It will be of infinite consequence to our life's service if, seeing Him standing before us to-night, knocking once more at the doors of our lives, asking us to let Him in that He may abide there, and inviting us in to the full glory of His life, that we may abide there, we say, "Amen, even so, Lord Jesus."

But I believe there is a deeper word still that He would speak to every life to-night. "Be I." He did not put it so, but He meant it so, and in words that He did speak it was practically so put when He said, "Be I." Not alone "Follow me," "Learn of me," and not alone "Abide in me," "Be I." No man has yet attained the Christian service in the fullest and highest sense who is not born into Christ. These are His own words; He spoke them on that night on the way from the little upper chamber down to Gethsemane's gloom: "As Thou sent me into the world even so have I also sent them into the world,"—words that He afterward repeated when He met in the little upper chamber with them after His rising from the dead: "As my Father has sent me even so send I you." And it was no unattained ideal. I read in the first chapter of Philippians the judgment of the Apostle Paul, that for him to die would be gain, but that to him to live was Christ. And I read in the third chapter of Colossians his words: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." It is not to follow Him externally; it is not to sit at His feet, holding them close and learning of Him; it is not even to abide in Him,—it is to be Christ. "For to me to live is Christ;" and missionary after missionary, in the great host from the day when Paul first learned that secret down until now, has sunk his life into Christ. Saint Patrick wrote it in his great missionary hymn :

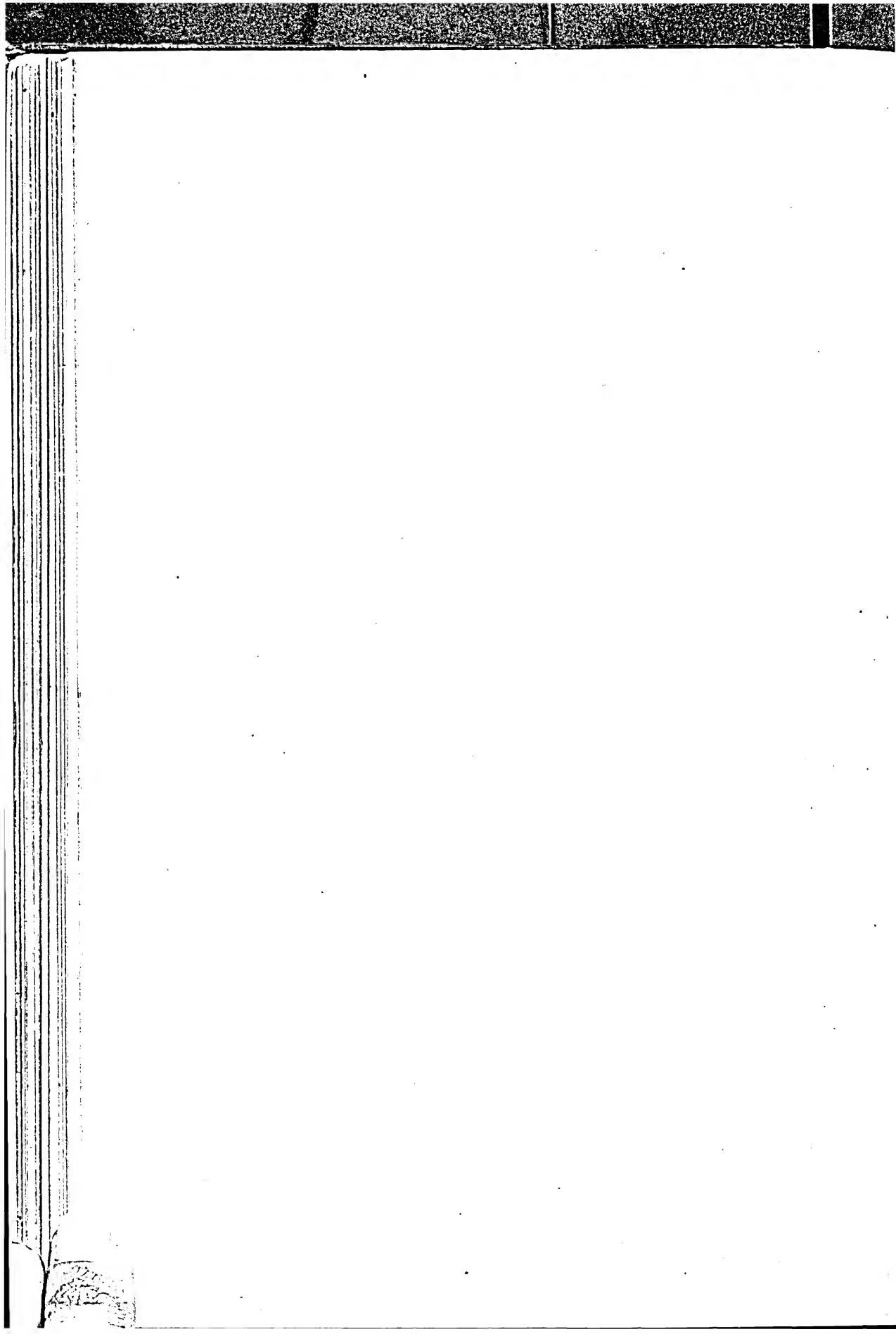
"Christ as a light  
Illumine and guide me;  
Christ as a shield o'ershadow and cover me;  
Christ be under me; Christ be over me;  
Christ be beside me,  
On left hand and right!  
Christ be before me, behind me, about me,  
Christ this day be within and without me."

Fellow students, are we Christ? Is Christ re-incarnated in us? Have you been mistaken for Him? Have any of the things that we have done been mistaken for His deeds, so that men crossing our paths have said, "We have crossed the path of the Christ?" Eighteen hundred years ago He went away, but He is not away. In thousands of lives still, in the life of every one who has caught the spirit of His life, Christ lives again. And as we go, fellow students, let it not be the sense of a large enthusiasm begotten by these large numbers; let it not be the strength of a deep feeling stirred by the sweeping of His hand over the heartstrings of our lives in the days of this gathering,—let it be the living, abiding, enduring, undeparting Christ, re-living His Divine life in our lives, that shall help us to serve Him. And then what matters the end? What matters it if a life shall be laid on African shores before the lips ever begin to speak one of Africa's tongues? What matter if on every isle of every sea some volunteer shall lay down his life to rest until the footsteps of our Lord gleam gloriously at His reappearing? What matter, if we are living Christ?

"Others shall sing the song,  
Others shall right the wrong,  
Finish what we begin,  
And all we fail of, win.

What matter we or they,  
Ours or another's day,  
So the right word be said,  
And life the sweeter made?

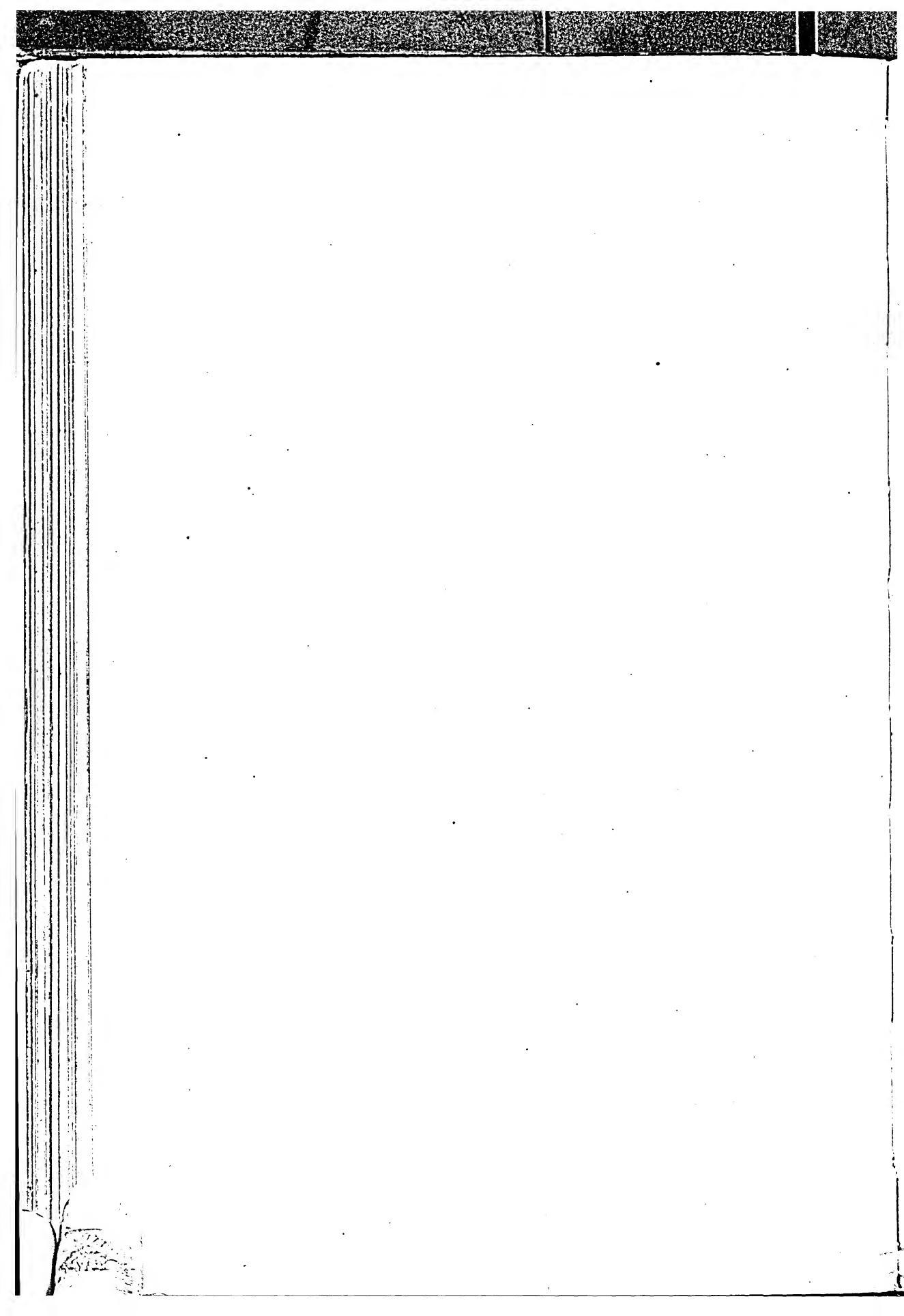
Ring bells in far off steeples  
The joy of unborn peoples;  
Sound, trumpets far off blown,  
Your triumph is our own."



PART II.

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SECTIONAL CONFERENCES.



## EDUCATIONAL CONFERENCE.

THURSDAY AFTERNOON, March 1, 1894.

The Rev. Judson Smith, D.D., of Boston, Chairman.

The Chairman said:—

When, a few years since, our nation was under the stern necessity of re-establishing its genuine unity, the undertaking was carried forward, not by a single force, but, in a sense, by all the forces of the nation. The army that was summoned to the field was not made up simply of infantry, but we had the cavalry force, we had the artillery force, we had our naval marine; and the issue that was finally reached was attained by the united effort of all these. The result was not won by the infantry, the cavalry, or the artillery alone; it was all combined, and the force of the nation working through these, that brought us to the result reached at length. One aim dominated every part of that great movement. It was the re-establishment of the nation. Every department of the army looked toward that end; each man had it in view.

So it is in regard to our foreign missionary work. We have but one end. It is the proclamation of the Gospel and the establishment of the life and institutions of the Gospel in the nations to which we go. To reach that end we use many means. We enlist many bodies. We try many agencies. They do not work in separation from each other, or out of sympathy with each other. But they are co-operant to a common end, and all of them are dominated by the one purpose which sustains the movement, and through them the Divine Spirit works to its end. We have the educational work, the evangelistic activities, the literary work, the medical arm; but one and all they are parts of a common enterprise. Educational work is not purely education, so that you can cut it off and separate it from the evangelistic work; it is evangelistic in a high and noble sense. Every mission school is a centre of evangelism, and the pupils gathered there are

under Christian instruction, and strongly influenced to follow the Lord Jesus, and yield their lives to Him. Medical work has its evangelistic quality. It has proved itself to be an effective auxiliary, and always and everywhere it is felt to be a part of the full proclamation of the Gospel of salvation in Jesus Christ. The man who devotes himself to the translation of the Bible, or who is concerned with other literary work connected with the mission in the development of a Christian literature, is not dissociated from the evangelistic work; he is exerting a powerful influence that is laying its potent touch upon the life and work of every native preacher. But I need not enlarge upon this. Let us fix it in mind, and never allow anything to divest us of the idea that the varied forms of missionary effort aim at one end, and work together in harmony with each other.

#### OBJECT OF EDUCATIONAL WORK IN MISSIONS.

Rev. Robert A. Hume, of India, said:—

I want to speak in a very plain, simple way with you about this thing. If I were asked to say in a word what the object of educational work in missions is, I should say: it is to impart spiritual life. Like any other work, the thing that men need is the spiritual life. But I think I can put it a little plainer if I give it in two words: it is for life and for power. Those two words, I think, accurately and adequately represent the two supreme objects which should be had in mind which justify educational work in missions—life and power.

As the time is short, I will put this under four heads, that you may see it, perhaps, a little better. The first object of educational work is for the missionary to get at the young regularly and systematically, whom he could not get at in what is denominated "evangelistic" work in distinction from educational. There are a great many young men and young women in non-Christian countries who will not come to church, who cannot be reached in street preaching, who cannot be reached in any other way; and if any Christian and spiritual influence is to be brought to bear upon them, you have got to get them together in some place where you can often and systematically bring them under the influence of religious, Christian teaching, and that is by experience known to be the school. There are hundreds and thousands that are glad to come to school, in order that they may have what is called "secular" education, and they do it when they well know that this secular education is largely a means for the religious influence and teaching of the school. And it does afford a great many splendid opportunities; and when the man who teaches in the school is a spiritually minded man, whose purpose in teaching is to bring spiritual life,

this brings together a large and often fruitful community in which to work.

There is a second object a little beyond this. There are those who regard a diseased and stunted mind as just as much an object of pity and of compassion as a diseased body; and just as it is the proper thing to do something for a poor wretch before you, even though you know that in the great majority of cases he will never respond to your spiritual teaching, so it is a legitimate thing for the Christian missionary to feel moved with compassion for a diseased, stunted, and dwarfed mind. And they believe that the Saviour would look with the same compassion on this branch of work as on any other. And, although the doctor knows, and although the Lord knew that of the ten lepers saved only nine would return to render thanks, it was out of His compassion for them that He healed them, and out of compassion for the multitude that he fed them, because it was part of the Divine thought. So there are men who are engaged in this, and who think that it is as distinctly evangelistic work, as distinctly religious work, to try to restore and develop the diseased and stunted minds of young men, as to labor for their diseased and stunted bodies. It is a legitimate and important part of mission work.

The third object is this: It is not enough to gain a spiritual life; it is not enough simply to plant the seed; it is not enough to know that the sapling has taken root, and begun to grow. Those that are neglected die. And, therefore, not simply to make a beginning in spiritual life, but to develop all spiritual life, educational work is an important part of missionary work. That is the reason why there are thousands of Christian schools in a Christian country, because you think it is not a proper thing for your own boys and girls here in Christian America to grow up in non-religious schools. You say it is necessary to have all these influences about them from the kindergarten to the professional schools. The same reasons hold true in non-Christian countries.

And the fourth object is: To develop power for service, distinctive service. That is the reason for maintaining the normal school, the theological school, the nurses' school; for in these institutions Christians are fitted for helping their fellowmen. Those, as I understand it, are the four distinct objects of educational work, any one of which would legitimately make it an important part of our work. There are those who look upon the first as the main one, and they throw the cold shoulder against the man who has the second object in mind. And there are those that are satisfied with the first who think that the third is not of much account. There was not a man of the five or six hundred persons assembled in Bombay in 1893 who did not recognize education as a necessary and important part of missionary work. And it

will be only those who have not had experience who will speak of it as secondary. It is not because it is my line that I value it, but because, after nineteen and a half years of experience, I have grown to appreciate its value more and more. It is an easy thing to count up and say: "There are one hundred students. How many of those show evidence of spiritual life as yet?" You cannot count those to whom you preached last year. But my impression is, that if you could really tell of the one hundred thousand persons who hear preaching and the one hundred thousand who attend school, that saving grace is given by God through the instrumentality of educational work in as many cases as it is given through preaching.

S. H. Wainwright, M. D., of Kobe, Japan, said:—

#### SCHOOLS OF JAPAN.

Educational work is pursued very vigorously by the government, as well as by the missions, and also by private enterprise. This is due not only to the appreciation of those who are leaders of Western education, but also from the universal demand for Western education which prevails among the people throughout Japan. Mission schools are necessary, very necessary, because the government schools are strictly secular, and skeptical; and not only that, they are openly hostile to Christianity.

The government consists of five departments of educational work: the kindergarten, the elementary schools, higher and lower, the high school, the middle school (which, with the high school, consists of higher and lower schools), the university, and then special schools. This system is a combination of the boarding schools of England, the normal schools of France, the high schools of America, and the German universities. Now, we have no such system in our missionary educational work. While we lack uniformity in work, we do not lack unity of spirit and sympathy of aim. But it is almost impossible to have uniformity where missionaries work under such different circumstances and come from so many different countries. We have missionaries from England, Germany, America, and Canada. And then they differ according to the stage of missionary work engaged in by the different churches. For instance, the work of education in our church (Methodist) is not advanced so far as it is in some other churches, because we have not been in the field so long. Nevertheless, we should have more uniformity in Japan than we have. We could have uniformity in text books; we could have a general plan, if it were agreed upon by all the churches, which would make our educational

work more thorough and also more powerful in the sight of the Japanese.

The usual classification of educational work, in the statistics which are gotten out every year, is into boys' boarding schools (eighteen of these, with fifteen hundred pupils), day schools, theological schools, girls' schools, and schools for the training of Bible women. While we have no system as yet in Japan, still we are doing nearly all the kinds of work done by the Japanese government schools, and more too. We have kindergarten, and we have elementary schools. We have schools which correspond to the higher and lower middle schools. We have no normal schools.

One of our great needs in Japan is for Christian school teachers. We have to draw largely upon these men who are educated in the government schools, and they are so hostile to Christianity that they do not suit our work or our purpose. But no one church that I know of has its system complete. We have no university. Each church aims to have a central institution with high school, college, and theological school combined. I have found in my experience that it is beneficial to have this theological school along by the side of the literary work. The religious influence of the theological students upon the literary students, and the literary influence upon the theological students is very helpful. In the theological schools we teach in two languages, the English and the Japanese. This also results in good to the students. It enriches the language. But my experience has been that the students who study in English advance faster, are more forceful men, when they enter the field.

The academic departments in these schools should be thorough. We should have our energies, our money, and our men centered in Japan, and have thorough institutions where we can give higher education. These schools are gradually developing. One thing that we lack is equipment. The government schools are well equipped. We lack men for teachers who are thoroughly trained. We have to send them abroad in order to secure Christian training for them.

Now then, besides these elementary schools, there are evangelistic training schools. Students come to us without the necessary qualifications for evangelistic work. Theological students are given a short course in church history, Bible exegesis, and the fundamental elements of Christian theology,—a two years' course,—regardless of the literary education that they have had before they come to these schools.

And then we have the Bible women's training schools. This is a very necessary work. We give them training in the Japanese language, to enable them to read freely and to write, and also training in Biblical geography and in Bible history and in the interpretation of the Scriptures. These Japanese women do a great work in Japan.

Then we have kindergarten in our work, where the children are taught and brought under religious influences. Then the nurses' school — one at Kyoto and one at Tokyo. There are others, but I do not know them. The Japanese appreciate this work, and they raise no objection to the training of women for this work. This will be a strong part of Christian work in the interior, the churches think.

And then, again, a great many schools in Japan teach simply the English language. Missionaries can get their passports so that they can reside in the interior by teaching the English language. We go there and gather about us the young men, and teach them English and the Bible. Some of the best men in the various churches have come out of these night schools where the English language is taught.

There are various industrial schools, and schools which teach what may be in demand at local places. In treaty ports, they want German and French and English taught them, and they want enlargement on various subjects, and they go to the missionary and he teaches them along these lines.

The educational work in Japan is suffering at this time because of the anti-foreign spirit. They criticise our schools because they are not thorough enough. We should have a strong, thorough system in Japan, so that we can compete with these government schools. The work, as now carried on, in spite of this anti-foreign spirit against us, is still successful, I am glad to say.

#### EDUCATIONAL WORK AND MAIN AIM OF MISSIONARY LABOR.

Rev. W. B. Boggs, D. D., of the Telugu Mission, India, said:—

Let us first inquire what are the "main aims" of missionary labor? It is of Christ: it is not of man; it is not of the Church; it is not an effort of human charity, or philanthropy, or humanitarianism. It was originated, founded, and commissioned by the Lord Jesus Christ. He is the Head of it, and the ever-present Leader of it. It is *of* Him, and *by* Him, and *for* Him forever. Therefore, we must go to His words to ascertain the "main aims" of it.

The Lord Jesus Christ says, with exceeding plainness and positiveness: "Preach the Gospel to every creature;" "Disciple all the nations, baptizing them \* \* \* and teaching them to observe all things whatsoever I have commanded you." He says again: "That repentance and remission of sins should be preached in His name among all nations;" and "Ye shall be witnesses unto me \* \* \* unto the uttermost part of the earth;" and, "As my Father hath sent me even so send I you." From these words, and from the Acts of the Apostles and their letters to the churches, we gather that the main aims of

missionary labor are the publishing of the Gospel of Christ among all nations, and instruction of the disciples in all that He commanded.

This being so, what is the relation of mission schools to this work? It is auxiliary. Mission schools are justified only by their being conducive to the furtherance of the Gospel.

Therefore, the instruction in these schools should be mainly in the things of Christ. All truth may be taught, but the central place belongs *of right* to the things of Christ. If this be disregarded, and science and philosophy and literature occupy the chief place and most of the time, Christ is robbed, and the main object of the mission school is defeated.

The education given in mission schools should be a thoroughly Christian education. The studies should all be Christo-centric. Whatever branch of learning be taught, it should all lead to Him. For example, the aim in teaching astronomy should be to show that "the heavens declare the glory of God, and the firmament sheweth His handiwork."

The religious instruction in mission schools should not be an insignificant supplement, but should hold the principal place. We cannot expect the schools to be greatly helpful in the furtherance of the Gospel if we do not make the Christian instruction the main object for which the school exists.

The principal work of mission schools should be the *training of mission agents*, those who, as preachers or catechists, or teachers, or Bible women, will be directly engaged in Christian work. Thus the schools would be a great source of strength to the mission. Besides the training of mission agents, the education of other Christians should be advanced as much as possible by the mission schools.

If this be the true relation of mission schools to mission work in general, then none ought to be employed in those schools as teachers but Christians, for what concord hath Christ with Belial. I do not see what reason we have to believe that the employment of a Hindu or a Buddhist as a teacher in a school of Christ is any more acceptable in the sight of God than the employment of a worshipper of Baal or Ashtaroth in a "school of the prophets" would have been in the time of Elijah, or a worshipper of Diana of the Ephesians in the time of Paul.

There is need of great care and firmness at the present time in order to preserve the true relation of mission schools to the evangelization of the world, and to save them from the secularizing drift that is so prevalent.

#### ACTUAL RESULTS OF EDUCATION IN MISSIONARY WORK.

The Rev. James S. Dennis, D.D., said:—

The mission school is an attractive form of work. It is economical in that it reaches a great many at small expense. It ministers to young

minds and hearts at a receptive period, when they may be easily and permanently moulded. It has in it the promise of a harvest. Its benefits extend through life, and the missionary himself has often a life-long satisfaction in the visible fruit of his labors. It is also a comprehensive method, far more so than is usually recognized. Its results are varied, and its advantages many.

Two lines of results may be noted: I. The more indirect and general; II. The more direct and personal.

I. Among the more indirect and general results may be mentioned:

(1) The opportunity which it affords for an appeal to the missionary on the part of even a bigoted and inaccessible community. A village which may not desire, or may not dare to ask for, the Gospel directly, presents a unanimous petition for a school for the training of its children. Bigotry is silenced, priestly opposition is defied, the plea for the children carries the day, and the missionary is invited to enter.

(2) It affords a basis of occupation. It is a standing-ground for the missionary in an environment where otherwise it would be impossible for him to contend for a hearing or withstand attack. His school is his fortress. With this entering wedge he can divide the community, and can secure himself a measure of local countenance and support.

(3) It affords a center for Christian teaching, a rallying place for Biblical instruction on the Sabbath and upon weekday evenings. The teacher is a personal power in the village. He can often gather upon long winter evenings a friendly company, who will find in him sources of information and a medium of contact with the great outside world, and at the close of the session he reads the Bible and leads in prayer in a way which is entirely free from the appearance of direct aggressive evangelism. It is often the case that a school carries with it as a conceded point the right of public preaching services in the schoolroom on the Sabbath, attended as a matter of course by the children, and open to the parents and to all who may come.

(4) It is one of the most efficient ways of awakening an interest in the minds and hearts of parents and adult friends of the children. School examinations give an opportunity for the children to surprise and delight older friends by their exhibition of knowledge which is far beyond what the venerable and dignified chief men of the village can claim for themselves. Parental interest and pride are quickened, hopes are kindled, and prejudices allayed.

(5) It is a stimulus to aspiration, and quickens the desire for better things in communities which would be otherwise utterly stagnant and barren. A village school has often been the beginning of brighter things in the life of a whole community. The stolid inertia and the

monotonous routine of an utterly ignorant community has been slowly changed into a quickened desire for progress and a stimulating discontent with things as they were. The above hints may serve to illustrate the far reaching influence of mission schools and the indirect advantages which attend them.

II. Among the more direct and personal results, we would indicate :

(1) It is a method of rescue work. It gathers young children out of evil associations, takes them from a school of contaminated morals and depraved example, and brings them into contact with discipline, restraint, intellectual training, and moral guidance. No street Arab, taken from the slums of our great cities and placed in some Christian institution, is more clearly a case of rescue than are these children who are put to school in Asiatic or African villages. This is especially true where industrial training is added to intellectual and religious instruction.

(2) It is a most effective method of personal training, both intellectually and religiously. I cannot illustrate what I mean here more forcibly than by telling you what I have seen myself in my visits to mission schools in Syria. It goes without saying that reading, writing, arithmetic, geography, and even some higher branches of secular education are all in the curriculum. What I wish to illustrate especially is the thoroughness of the religious training which is given. I have examined classes in the Bible, where books of the New Testament had been committed to memory with the most faultless and astonishing exactness. I examined a class of Syrian boys at one time in the Gospel of Matthew until I was satisfied that it had been memorized by each one. I heard an examination in one of our Syrian high schools upon the life of St. Paul, and apparently there was nothing historical in the Bible about the Apostle which was not known by every pupil. A class of girls in the Sidon School recited the 119th Psalm without a mistake. I have examined classes in the same school which were not only familiar with the answers of the catechism, but could name and repeat from memory the proof texts whenever asked for. There are many beautiful hymns in our Arabic hymn book, and it is the custom to learn these in our schools. I have known pupils who knew as many as forty by heart. Then there are Scripture question books and catechisms, going over in a cursory way all of the Old and New Testaments. These are regularly studied by committing them to memory. I once examined a class in the Westminster Assembly's Catechism. The examination seemed to me a unique one. I had never seen anything just like it before. The class arranged itself in a semi-circle, and one of the boys asked the first question, the answer of which was given by his neighbor, who in his turn asked the second question to his neighbor beyond. It was answered, and then he propounded the third question to his

next schoolmate. And so the examination proceeded, while we sat in silent expectation that the end would soon come, but, on the contrary, the questions were promptly asked and as promptly answered, and the examination proceeded until time compelled us to call a halt. A very popular method of teaching the relation between the Old and New Testaments in these schools is to have one set of children commit to memory the prophecies concerning Christ in the Old Testament, and another group memorize those passages in the New Testament which indicate the fulfillment of the prophecies, and the children recite alternately the prophecy and its corresponding fulfillment. Still another interesting religious exercise is arranged by means of a little book which contains entirely in the words of Scripture a prayer and a promise answering that prayer for each day of the month throughout the year. The children will commit months of these prayers and promises to memory, so that they can be asked to give, for example, the prayers and promises of any month of the year, and will be able to do so readily, one child repeating the prayer, and another following with the promise. You will notice that these illustrations have had to do almost entirely with the memory. There are other and higher exercises which involve the study of Scripture and its exposition day by day. Our village schools in Syria, and also our higher schools and institutions, are places where a religious training is at the front. The result is that this religious instruction prepares the mind for the acceptance of the Gospel later on; and there are no more intelligent hearers of the Truth in our congregations than those who have had the advantages of mission schools.

(3) These village schools serve a further purpose in revealing the capacity of pupils and the promise that there is in them. They therefore become the feeders for our higher and normal and collegiate institutions. Our teachers and preachers usually receive their first lessons from the village schoolmaster. Without these preliminary advantages we should have but poor material for higher education, and eventually for mission evangelism.

(4) A mission school never loses its grip upon a child who has enjoyed its opportunities. In after years, when school pupils become parents, their ambition and desire for their own children are that they should be educated. The craving for the privileges of knowledge once stimulated develops from generation to generation. The reports from our mission fields, especially those in the Turkish Empire, indicate that the appreciation of education grows perceptibly from year to year, and each annual opening of our educational institutions witnesses increasing urgency on the part of the parents and the young people themselves to secure the advantages which they afford. Christian missions may be said to be putting nations to school; and while there may be some

results which are disappointing and even distressing, yet there can be but one verdict as to the inestimable advantages of both lower and higher education, with a thoroughly religious tone and a missionary aim, in all our mission fields.

#### GENERAL DISCUSSION.

Rev. Dr. Geo. W. Knox said: —

To an immense extent, the evangelistic work carried on is the direct result of work with students, the direct result of gathering non-Christian Japanese into schools. One instance: A number of young men were taught in a non-Christian school by a Christian man who was not able to bring Christianity to the front, but who himself did so impress the students under him that he led them to Christ; and they have led thousands of their countrymen to Christ. If there is any young man in the United States who can find a nobler work to do than the work that was done in Kumamoto or in Yokohama, he will have to go beyond the bounds of this world.

It doesn't make a bit of difference if we are spending much time with geometry and literature. If students come in contact with the life of a righteous man whose whole heart is given to leading them to Jesus Christ, he will surely see the fruit. It matters not whether the curriculum requires this or that, it is the living influence of the teacher brought constantly in contact with the student that leads him to Christ.

I think it is the greatest mistake for a man who is going to give his life to educational work in a foreign land to fail to learn the language of that land. There are a great many men who suppose that they can go out to Japan as teachers and do the best work without knowing the Japanese language. There have been men who could not learn the language who have done good work, but apart from such exceptional cases it is beyond all measure absurd for a man to go to one of those lands and not know the language of the people, even if he is to teach English. There is no short cut for the educational missionary. Do not go into a foreign land and shut yourself into a little narrow circle of men who know English. Go there and give as much time and energy as does the evangelistic missionary to the learning of the language, understanding the people and putting yourself into sympathy with them.

Rev. J. Taylor Hamilton, Secretary of the Moravian Mission Society, said: —

I represent a society long in missionary work. Our experience has taught us that, even if through our schools we do not get our scholars

thoroughly in that generation, their sons or daughters, or grandsons or granddaughters, may be the more thoroughly won. I do not think I need to put it into many words. There may have been cases when the school work from a Christian standpoint may have seemed vain, nevertheless the apostate afterward has desired Christian education for his children, and it may be that one of those children has become a native evangelist, gifted with power from on high.

Rev. R. T. Bryan, of the Southern Baptist Mission, Shanghai, China, said:—

I believe the purpose of the Christian mission school should be, and generally is, the fulfillment of the commission, "Go teach all nations, teaching them to observe all things whatsoever I have commanded you." And now, several reasons why we should have these mission schools, which have not yet been given. First, the improvement of the heathen languages. I know this is true in China, and I suppose it is true in every heathen country. When the missionary learns these heathen languages, he finds that they are not able to express the deep thoughts of Almighty God. And you can see the thought at once. Language can only express what it has been called upon to express. For three thousand years the Chinese language has been called upon to express heathen thought. I think the school is the best of all places for improving the language. Suppose I should say to you all "heaven." You would not get my idea of heaven unless my own was the same as yours. You would get simply your idea. Well, when I stand up before a Chinese audience and say the word for heaven, what do they understand before they have heard it explained? They simply get their own heathen idea of heaven. And so it is with nearly all things that we try to teach them.

The Chinese have great big memories, but no thinking power. Anything that their ancestors did is right, and the methods of their ancestors are necessarily their methods. We need a better education to develop the thinking power as well as the memory. The heathen system of education is the greatest bulwark of heathenism. It simply develops memory and it does not develop the thinking power. I believe we should wrench this power from the heathen, and make it a great power of giving the Gospel.

The Christian school makes infidels. I do not mean infidels in not believing in God and in the Lord Jesus Christ: it makes them infidels so far as idolatry is concerned. When you get them to stop worshipping the idols, you have brought them a part of the way at least. I believe that the mission schools in all of these countries are doing that.

About the expense. I find that I can run a boys' school or a girls'

school—a day school—from \$4 to \$6 a month, and the boarding schools proportionately cheap.

The Rev. H. P. Beach said:—

In North China there are only three Christian colleges. We had in our institution a man who could repeat the whole of the New Testament from memory from beginning to end. If you will go to our own institution (the Congregational), you will find not a man there who doesn't know infinitely more about the Bible than your theological students. They study the Word of God in those schools, but it is not quite as essential. The foundation of all the North China College work is the Bible.

In heathen schools you take absolutely nothing and make something out of it. It does make a man feel just about as happy as anything you can do, to see the development of these men in heathenism up to a higher place and to a place of thorough devotion to Jesus Christ. is a multiplicative work. A man does not wish to die in seven years. He wants to set something in motion. And he wants to start things. You do start it when you get hold of these men. You give them educational principles and ideas which were not theirs before. You die, but your work does not die. There are five hundred men who have been influenced by you who are carrying on your work. A man is immortal in the mission field as he is not here. No man is so immortal as the Christian mission educator. If you want to have a work that is satisfying, just try the work of Christian education. It is a delightful one, I can assure you from years of experience.

The Rev. Alex. Sutherland, D. D., of Toronto, said:—

Christianity means salvation for men in every direction in which they need salvation. Salvation for suffering mind, for the sorrowing mind, and the sinful heart. I suppose it is in missionary methods as it is in human governments, system will work if you have the right kind of men to work it. In regard to education in mission schools: men who put the secular element first are the wrong kind of men; men that put Christ first and His salvation, and use the secular element as a handmaid to the main idea, these are the men that make these schools a great success. Now, some mission schools are worse than nothing, I believe. And some mission schools are of inestimable value in the great evangelistic work. We need not go farther away than to the New Testament teaching to get the idea. Jesus Christ preaching and teaching illustrates one phase. Jesus Christ feeding the hungry illustrates another phase. And Jesus Christ healing the sick illustrates another phase. I believe that all these phases can be idealized in connection with our missions in distant lands.

Miss Evans said : —

Does education in the mission schools necessarily draw young men away from the ministry? No, certainly not. In the North China College every young man who has graduated so far has chosen the ministry, with one exception. He chose to study medicine. The young men have chosen the ministry for their life work, not through compulsion. Perhaps you think we should have a large native ministry. We have not, as yet. Why? Because the Christian sentiment is so strong in the North China College that if a young man cannot resist going into the ministry he will not finish his course. So I think I am safe in saying that every one who has finished his course has chosen the ministry. Most of them were converted in college.

Dr. Chester, of the Southern Presbyterian Board, said : —

With reference to educational work, we have no policy that has been entirely established and formulated and settled down upon as a permanent thing, in our church. My predecessor, Dr. Heuston, a man of great ability and of noble character and of missionary experience, was opposed to the idea of education in mission work beyond the almost primary kind of education. Of course he had a very great influence in shaping the policy of the church. And yet we have, in spite of that, done a great deal of educational work connected with our missions. I suppose that one-half of the workers that we have in the field to-day — perhaps more than one-half — are cultivated Christian women, whom we have sent distinctly with this purpose, that they should teach the heathen children; and the results that they report to us are very encouraging. So far as we have a policy, I may say, in one word, it is this: that we should have Christian education for Christian children. We regard that as a matter of necessity. And, secondly, that we should have sufficient educational facilities for the training of native preachers who everywhere, as we think, are the ones to do the real work of evangelizing those countries. Beyond that, our policy remains yet to be developed. We have had one enterprise only in the way of higher education, and that was in Brazil, at Campanus, and, unfortunately, the climate has proved fatal to all the men we have sent. That school has been closed for the want of somebody to teach in it.

Dr. Knox said : —

Concerning the education of girls in Japan, to begin with, it is a very extensive work. Almost all of the larger denominations in Japan

have their schools. Some of them have four or five. These schools have been extremely successful in three respects. In the first place, extremely successful in gathering together large numbers of girls, and most of them not Christians when they entered the school. They have been exceedingly successful, in the second place, on the whole, in the education which they have imparted. Our ladies have set out to make their schools as thorough as it was possible to make them, and some of the schools I know are extremely good institutions. In the third place, all the schools which I happen to know have been highly successful in leading the girls to an experimental knowledge of Jesus Christ. All the girls do not profess His name in the schools. Many of them continue to lead noble Christian lives even when they have not been baptized into the name of Jesus. From our schools in Japan there come constantly an increasing number of workers. Many of the girls have devoted themselves to Christian education, and given themselves heart and soul to the service of Christ. Our ministers and evangelists almost altogether get their wives from these institutions, and the women from those schools are establishing Christian homes in almost every part of the empire.

#### QUESTIONS.

*Question.* Is it possible to gain any knowledge of the language before going?

*Answer.* There are several books, Japanese-English Etymology, and a hand-book of Japanese colloquial. A learner ought to have the opportunity to get the pronunciation from some Japanese friend. There is very little use in studying the language without some one to refer to in that respect.

*Question.* Would you advise a young man in college to endeavor to get the fundamental principles of a language before he goes?

*Answer.* I think it is hardly worth while.

*Question.* If Japan is establishing a public school system, would it be possible for men to get into their schools as teachers?

*Answer.* It has been possible in the past. It is less possible now, because the Japanese are getting such a large number of competent teachers of their own.

The Chairman:—

The one point which I would emphasize, as we close this discussion, is the relation of Christian education to the deeper and more permanent results of our work. We must train men who will carry on the work which we inaugurate, and direct it when our hand is withdrawn;

and, in order to do this effectually, mission schools must be established, and a carefully developed system of Christian education must be vigorously maintained. The necessity of educational work in our missions is intimately connected with that conception of missionary work which holds that we visit heathen lands, both to illuminate them with the Gospel and to plant Christian institutions for their perpetual blessing.

## CONFERENCE ON EVANGELISTIC WORK.

THURSDAY, March 1, 1894.

Mr. Robert E. Speer, Chairman.

After reading selections from the fourteenth and fifteenth chapters of the Book of Acts, Mr. Speer said:—

This is the Evangelistic Conference. I presume it is the subject, of all those which have been chosen for the conferences this afternoon, that appeals most to those of us who have gathered here, and to those as well who have gone into the other conferences. Those who desire to go into the foreign field to engage in some form of lay effort, so desire because it is their purpose to forward the evangelistic work. Whatever line of work a man does, if he is a true missionary, he does because he believes that by doing that work he can best hasten the evangelization of the world. Many can accomplish more in the line of evangelistic work by so-called indirect effort than by direct oral preaching. I presume men here from the foreign field to-day can tell you of wide evangelism which has been accomplished by some who perhaps have had other duties as their immediate responsibility.

We who believe in the evangelization of the world as a possibility soon, and who long for its coming, will be glad to listen to the experience of those who will speak to us this afternoon. I read the selections from the fourteenth and fifteenth chapters of Acts, because they bear upon the methods of evangelistic work in the early Church. All of us who have studied the Book of Acts have been struck by the way it answers questions about the methods of missionary work to-day. I don't think the methods of the early Church were given to us to be followed on all-fours. If the Apostle Paul were living to-day, his principles of work would probably find expression in different methods from those he used in his own day. The great thing is to find out not methods, but principles. A method is a temporary manifestation of

a principle; and it is more important that we should get hold of the enduring principles of evangelistic and missionary service.

The work of the early Evangelists was marked by three things: First, large expectancy. They counted on finding others ready for the Lord's call when it was properly presented. They gathered a little nucleus of believers wherever they went, made up as largely of Gentiles as of Jews. They reached the heathen by the immediate preaching of the Gospel; and it called forth an immediate response in the hearts to whom it was brought. It was the testimony of Dr. Nevius, in the passage I read from his book last night, and it would be the testimony of all the most successful missionaries here, that they have found that God has gone before them and made ready those who were to respond to His Word. Its second feature was mobility. They were never anchored; they never settled down to sedentary life. And, when they are not called to any special local work, the best missionaries to-day are the men of the largest mobility of operation and of adaptation. The third feature of the work of those early missionaries was carelessness. They were not laden with any heavy, overburdening sense that the universal propagation of the Gospel rested on their shoulders alone. They laid it off upon the shoulders of those whom they gathered. They counted on finding enough spontaneous Christian spirit in the life of any man truly converted to make him truly a worker for Christ. They were not so foolish as to train their churches into the conception that in each church one man is set apart to do the Christian work of all. They taught, as their Master had taught, that every one who received the word of the Master, must in his turn become a preacher to others. And so, when they had once preached the Gospel to a town and gathered in a little company of disciples in that town, they said: "The work is yours now. The same power that was given to us on Pentecost is at your disposal. If you haven't got it, get it. And then the responsibility for propagating the Gospel in this region rests on you." These three things, expectancy, mobility, and carelessness, mark pre-eminently the missionary work of the Apostolic Church: they will mark any successful evangelistic work to-day.

#### CHRIST AS THE BEST CHRISTIAN MISSIONARY.

Mr. Frost said: —

May we not lift up our hearts in silent prayer continually while we are together, that the Lord may do all the speaking, and that the Lord's children may be prepared for the hearing? I am quite sure that the Lord has already spoken to us; He has to me personally since I came into this room. Let us continue to look to Him that His voice and His

alone may be heard. The life of Christ in the very fullest measure exemplified the three different offices that every missionary life should embrace: first of all, a light-bearer; secondly, a life-giver; and thirdly, a love-giver.

First of all, a light-bearer. Did you ever take up the life of the Lord Jesus Christ and study it in detail, and notice how He carried on His missionary work within the limited sphere He put before Himself on earth? Did you ever notice that He kept making His life to circle round and round about that city of Jerusalem, and that, taking that city more or less as a center, He would throw out a loop in this direction, and come back, and then throw another loop off into another direction? First of all, He went out into what we might call an unevangelized portion, and came back as it were upon the track of an unevangelized portion, His second loop touching the old parts once more, that the work might be renewed and fostered and built up. It is a wonderful study to follow these loops. But what was His object? Oh, dear friends, He wanted to diffuse the light; and the principle of His life, it seems to me, was that of diffusion and not of concentration. He wanted that light to go out; He wanted it to reach every single life that it could reach, and touch every darkened soul that it could touch within the limited service that was put before Him as one sent to the lost sheep of the house of Israel.

And now, dear friends, to apply it to our own lives, isn't it just what the Lord Jesus Christ has asked of us? He wants that light to illumine every man's life. He is the Light of the world; and in His commandments nothing is more prominent than this, that He longed to make every one of His disciples a close imitator of Himself in this respect.

There are four great commandments. We might speak of them just for a moment, and see just how the mind of God is revealed in His commandments. We will not use the historical order, but the order of importance. Take first the expressed will of Jesus Christ in His prayer in the seventeenth chapter of John: "As Thou hast sent me into the world, even so have I also sent them into the world." Well, that is a very indefinite thing, simply to go out into the world. It does not tell us where. But take the closing verses of the closing chapter of Luke: we have it that we are to be witnesses as we go into the world. That is still very general. But in Matthew we have it that we are to go until we touch all the nations. But still we are dealing with generalities; for we might say we might go to the borders of India and Japan and China and no further. But, oh His heart comes out in Mark's Gospel! On, on, on, he says, until every creature shall be reached, and so on to the "uttermost part of the earth," until the last darkened soul in this darkened world has felt the rays of that light that cometh from above.

We are not only to be light-bearers to every creature, which takes in the immediate evangelization of the world in this present generation ; but we are to be life-givers: we are to be the channels through which that Life may flow. And we are to carry life so fully as to give to those who have it not, not simply life, but life abundant. Did you ever notice that verse: "I am come that they might have life, and that they might have it more abundantly." He is wanting to make us such channels of life-giving power that we shall be lifted up above the common. He wants us to lift those low lives as high as the heavenly places themselves. And so we are to be life-givers.

Then, perhaps, last of all, and most important of all, we are to be love-givers. Oh, dear friends, it seems to me that if there is one single thing that this world at large is waiting for, it is love. It is not natural love either: it is Divine love; it is the love that was in that heart that led that One to come from that great glory and never finish its ministry so far as earth was concerned until that heart broke upon Calvary. And if that heart shall throb in you and me, I am sure we shall have that love flowing out and the feet following after, until those heathens shall be reached and touched and the loveless ones will be loved into loveliness. Oh, for that Divine compassion that was in the heart of God, that shall go forth and touch these ones with the hand of God Himself, and raise them into the light that they may have the light and be the channels of God! Mr. Taylor was telling us one day that he was in the interior of China and talking with his daughter about transferring her to another station. As he was speaking to his daughter in Chinese, there was suddenly a heavy fall, and they turned and saw that the native servant girl who had been waiting on them at table had fallen in a faint. It took them a long time to restore her to consciousness. But at last she broke out with a bitter wail, "Oh, you are going to take from me the only one that ever loved me!" Those heathen know love when they see it. But they will never feel the true love of Christ until someone goes to teach them that love. When we go there, let us not stand off, but let us do what the Lord's compassion led Him to do when He touched the leper. And, as I think of it, I have the picture of Mr. Stanley Smith, that splendid Cambridge man, the stroke of his crew, as I saw him in his little chapel in China. He is sitting among the men, himself attired in Chinese dress, queue and all. There he sits with his arm around a beggar, and those who have been in China know what a beggar is. What was it that led that university man from England's great university and from a sphere of honor and great worldly advancement? It was love. What was it that induced him to put his arm around that man's neck and prompted him to lead him to the Lord Jesus Christ? It was love. Those were the things that controlled the Lord Jesus Christ, and

should urge His Church onward and outward until all this world shall be reached and all shall know that He came to give light and life and love. May the Lord teach us more and more.

Mr. Spenceer Walton said:—

Dear friends, I think the equipment should be summed up in the command, which is as distinct as any of the ten commandments, and that is, "Be filled with the Spirit." Some one lent me a Bible not long ago, and I saw written on the margin against the name of Apollos the words: "He was steeped in the Scripture and boiling in the Spirit;" and I think that is the best equipment for any minister. I remember in Scotland once an engineer poked his head out of a cab of an engine, and said to the fireman, "John, what is the matter? haven't you any water in the engine?" "Yes, yes," he said, "there's plenty of water, but it ain't a-boiling." Water that is not boiling is useless; I do want you to see this. I hope before the Convention is over we may have one or two special meetings about the subject which is uppermost in the minds of many here, namely, the baptism of the Holy Ghost.

I am often asked, Don't you think it is necessary to argue the question with the Africans, and attack their superstitions? Of course you know the Africans are different from the Indians or the Chinese. They are thoroughly superstitious. If you bring a camera, they will run as if you had a gun; they will say, "He is going to bewitch me." Another thing, as I said this morning, they are very childish in their manner. Of course there are exceptions, but if you take it all through you will find the same gentle simplicity when you get them converted. But some say, "Don't you think it is very necessary to pass them through a course of religious training before they are ready to become Christians?" I don't think it necessary at all; it is very helpful afterwards. I believe that the power of the Holy Ghost is the same as on the day of Pentecost. A man said to me some time ago, "What do you think of our Niagara?" I said, "It is very beautiful." "The greatest unused power in the United States," he said. "We are going to light up some cities with it one hundred and twenty-five miles off." I answered, "I know a greater unused power." "What is it?" he asked. I said, "The power of the Holy Ghost; it will light up the whole world." And it is so. Some may fancy that I am opposing education. Not a bit. We want educated men and women, but we don't want them if they are not full of the Holy Ghost.

I had the inexpressible joy this time last year of visiting old heathen centers around a certain district of South Africa, where I preached whenever I got a chance. We had many chances among

what are called the raw heathen. I have seen them come into the meeting, and squat down. We have a sort of clay pew,—hard clay covered over with sand, and rubbed up a bit: they prefer to squat down on the ground. They put their chins in their hands, and they listen; and before the meeting is over I have seen those men so smitten down by the power of the Holy Ghost they couldn't leave until they had yielded themselves up in simple faith and become Christians. Some people fancy that we positively have in certain ways to assist the Holy Ghost in the work of conversion, instead of seeing that He uses us by His own power to help those who are beyond human effort. When we get those men saved we put them in school, we teach them the Bible; we also teach them to sing and to write.

We are helped in this way. Suppose, for instance, I had a congregation of twenty. They would all listen. Then they would go away home, and there would perhaps be a hundred at home in the kraal where they came from. Then a fire would be made and the pot put on and they would be cooking their tea; they would all sit around and they would go through all that the missionary said, and finally they would begin to discuss it, and if you went to them at one o'clock in the morning you would find them carefully going through all that was said. Now, let me say, dear brothers, when I looked at your faces I felt overpowered when I thought of what glorious possibilities might come out of a meeting like this. If every one in this church knew what it is to be steeped in the Scriptures and boiling in the Spirit, what a mighty power you would be all over the world!

#### METHODS IN THE SHANTUNG MISSION.

The Rev. Gilbert Reid said:—

Since I have been at home in the United States I have felt somewhat of an unwillingness to return to the Shantung Mission and the Shantung work, because the human voice that gave me the call to enter upon the work of missions has ceased to speak, and I feel as though there was one less friend to be associated with in that great work,—and that is Dr. John L. Nevius. It was through his original appeal and invitation that I first went to China, lived at his house, toured with him in the interior of the provinces, learned his method as we sat side by side on his Chinese wheelbarrow, or in some of those damp Chinese inns with only the flicker of a candle at night-time; or, as we toiled over the mountain heights, with the wheelbarrow being tugged along by his faithful Chinese servants. I feel as if there was a kind of a loneliness in returning to China. But I also am grateful that I have had the opportunity of being associated with a man like

Dr. Nevius and of knowing something of the better methods of evangelistic work.

Since being in China I have learned something of the tenth chapter of Matthew, which is the Magna Charta of evangelistic work. There are four principles in that chapter, from the second to the fourteenth verses: (1) Seek those who are nearest to your influence. "Go not in the way of the Samaritans, but to the lost sheep of the house of Israel." (2) Seek to aid others and others will aid you. "As you go, preach the kingdom, heal the sick, care for the needy." "Go without purse or scrip." (3) As you go into any town, find the man called of God for the hearing of the Gospel. (4) Go with the spirit of consolation and love.

We regard the city as the center of influence, not as the limit of influence, but the center of an extended influence in the country. After the preaching comes the hard work of the missionary; and that is, teaching them to "observe all things whatsoever I have commanded you." And it won't be done in a day; and I don't know whether it will be done in a century. First, the public proclamation of the Gospel, removing their prejudices, scattering their suspicions, making them your friends, making them understand the fundamental basis of Christianity. Then, teaching those who are willing to learn, all things that Christ has commanded you, all truth as God has revealed it to you. Then, in your teaching process, you will have first the teaching in the inquirer's classes. Pick out the best men who are interested,—one man from one village, and one from another,—and bring them within the circle of your influence, and teach them ten days or a month, and send them back to teach others. Then there is the teaching in the Sunday service. Sometimes we have the whole service in our villages conducted on the Sunday school plan; from ten o'clock until three or four in the afternoon it is teach, teach, teach. Every man and boy and girl is scholar and teacher: they are all teaching and all learning, and they teach as they learn. In addition to that, pick out the best Christians, and give them further training, that they may go out and both preach and teach others.

Then there is the further training in normal schools of men who have Chinese education and knowledge: bring them in for a three-years course of education; and they will go back to their neighbors as scholars, teaching them, and not at the same time denationalizing them. Then there is the teaching of the theological classes for three years: some of the students are supported by the native, some by the foreign, fund. We go upon the principle that the native pastor shall be supported by native churches, but that the helpers shall be supported by foreign funds. It is cheaper for you to support twenty native helpers than one foreign missionary. And if there is only one alternative,—

either a new foreign missionary or twenty helpers,—I say, give us the helpers. But we want them both,—a new foreign missionary to teach, to train twenty new helpers. The native cannot get along without the foreign missionary. We must work together.

I had an old man seventy years of age in our class. He had never heard of the Gospel before. His home had been swept away by the floods of the Yellow River. He came into our class while we were explaining the Gospel of St. John. The Chinese first idea of Christ is that He was a foreigner, hence they despise Him; secondly, that He is a great sage, and they respect Him; and thirdly, that He is the Saviour and the only Saviour under heaven. At the close of the class, this old man, day by day, would come up to me and say, "I wish I were twenty or thirty years old, and here I am seventy and cannot help you much; but I am going to work all the rest of my life and try to teach my neighbors the Gospel of Christ."

God is preparing the way in China. In every village to which I go I go upon the supposition that there is some person there prepared by the Lord for the hearing of the Gospel. The Lord has gone first and I have gone afterwards, and the Lord works with us; and the Saviour is there in accordance with His promise: "Lo I am with you alway, even unto the end of the world."

#### METHODS IN THE COUNTRY.

The Rev. F. G. Coan said:—

Having been engaged for eight years in evangelistic work in Persia, the facts which I am about to state have come under my own personal observation and the truths derived have been wrought out of personal experience.

Evangelistic work in Persia may be divided into two classes: First, work carried on where we have an established center; secondly, work carried on in various places at a distance from that center, in communities where the Gospel has not been preached. We have in Persia to-day about one hundred organized churches, through which we are enabled every year to carry on a systematic evangelistic work. In carrying on that work where we have organized churches we usually correspond with our helpers in the fall, and try to get them to prepare the villages for the work, just as you do here at home. We encourage them to have house to house visitation, to induce the people to come out to the service. We tell the helpers that wherever the people are interested to let us know, and we will come and help them.

Who are the men we use for helpers? We have heard a great deal to-day about the need of a good equipment for service; and we need the very best we can get. On the other hand, I am glad to tell you

that the Lord is able to use any one if only he is filled with the Spirit and is willing to be used by Him. The young men who have helped me in my work are not any of them trained evangelists, and very nearly all of them are laymen. But they love the Word of God, and they have a burning love for souls. Those young men come around in the fall and offer themselves for the work, and how glad I am to avail myself of their services. Taking one or two of these young men we start off on our evangelistic campaign. Our tour includes the five or six villages in reach of our central point. There, in one place where we had a blessed week's work, the only place where all could meet was in a native house which consisted of four mud walls, and a few holes in the roof to let out the smoke and let in light. Often in one corner the wood piled up, in another the bedding; in another corner the household utensils, and in another the farming utensils brought in until needed in spring. The people would come in until the house was full. One man, I remember, had come in there on purpose to break that meeting up. He was a very hard case; he didn't believe in this evangelistic work. And while that man stood there waiting, his little boy, who was convicted of sin, rose up with streaming eyes and asked us to pray for him. The Spirit felled that man to the ground. We thought he had fainted, and the tears streamed from his eyes as he said, "God, have mercy on me a sinner. If my little boy needs to be saved, how much more I need it."

After this service is over, the young men who are with me follow it up. We try to take the names of all who seem to be under the conviction of sin. We go from house to house, visiting them and praying with them. After we leave the village, we hand their names to the pastors and to the elders, and they see that every man who has come under the conviction of sin is handed over to some church member, in order that that work may be gathered up. The harvest is a rich one, not only in what we are able to see, but in the experience to ourselves. Only the other day I had a letter from a native pastor, which I think gave me greater pleasure than any letter I ever received. He wrote, "As the winter comes on, we are looking around, and wondering who will take your place, who is to go out in these villages, and organize the campaign, and carry on the work. Our hearts long for you, and cry out for you." I thought, "Yes, my heart longs for you; and God hasten the day when I can go back to those people who are so dear to me, and among whom I hope, as our brother has said, to live and to die." And then, speaking of last winter's work, he says, "I want to encourage you by saying that all the people converted in this village last winter are standing firm in the faith, and are growing in knowledge and in grace." That is one way we are carrying on our evangelistic work there.

I went once to work in four villages, and services were carried on four days without a sign of the work of the Spirit. Every morning the pastor and myself would go into a vineyard and ask God's blessing. Finally, on Wednesday, I said, "What is the trouble? Let us stay here, and let us wrestle with God, and tell Him we will not leave this place until we have some token of His presence with us." We stayed there and prayed on, until finally I noticed that the prayers sounded very different from any prayers we had had so far. As we rose with our eyes streaming, and went back to the village, I said, "Thank God for the souls that are going to be converted to-night." A young layman said to me, "Sahib, how many souls are going to be converted to-night?" I said, "I can't say in point of numbers." He said, "I believe there will be over a dozen." Sixteen accepted Christ that night, and fifty-four before the week was over. That is the place where the pastor in writing to me says the work remained.

In the distant villages remember that we are speaking to those who never had an opportunity to hear the Word of God before. Realizing as I do how hungry they are in Persia for the Gospel, I can't tell you how I sympathize with my poor classmates who feel that they are called to stay home, and preach over and over, Sabbath after Sabbath, to those who are saturated with the Gospel, and, if I may be pardoned the expression, almost tired of it.

Just one illustration to show you how God does use His Word to strengthen our faith:

A young man said to me, "Sahib, I want to discuss with you."

I said, "I have no time for discussion; but I desire you to read the fourth chapter of Acts, the twelfth verse." As the man opened the Testament, I closed my eyes and said, "Oh, Father, take Thy Word, and with it pierce that man's heart."

The young man said, "I don't see anything in that."

I said, "Read it again."

After he had read it four or five times he said, "Oh I see it; I never did before: 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.'"

That young man right there accepted Christ, and is preaching Christ there without pay in that village to-day.

#### THE BEST METHOD OF TRAINING EVANGELISTS.

Mr. Leonard said:—

After we have been on the field for a few years we have not as much to say about our methods as beforehand. There are so many new

needs, new conditions, that the things which we had talked about before we went out there don't apply, that is, very largely; so that, as to the preparations we were speaking about this morning, the preparations for missionary work, I would say, do just exactly in your college work as if you were going to be a pastor here. Make the best efforts to cultivate the mind, and become as broad minded as you possibly can.

When your field is decided, make your special preparations. But it is after you have put your feet on the foreign field that your best work of preparation will be done. Then it is going to take you years to prepare. The fact is, that our ideas are so theoretical that when we come to put them into practice they don't work. We are dealing with people that have altogether different ideas from our own, dealing with men that don't think as we do, especially in the East. And one of the greatest blessings to a young missionary in going into these Eastern fields is that his mouth is shut until he learns the people. He must come to know them, learn how to bear with their infirmities and weaknesses, or he would be very apt to do a great deal of damage at first.

Bring your evangelists in touch with the Holy Spirit. Go with them, associate with them just as intimately as you can as a Christian brother. Give them as much benefit as you can from your richer Christian experience. We know how we were all touched this morning by the words of Dr. Taylor of the China Inland Mission. Why? Simply because he quickened our spiritual lives. Now, that is just what we want to do with all helpers, whether at home or abroad. If we can keep them in an earnest Christian spirit, we have done for them perhaps all it is possible for us to do.

Along with this, and ministering to it, we are to bring our evangelists in touch with the Word of God. It is no credit to us if we have learned our Bibles. It is our privilege to bring these men who are only children in Christ to a richer knowledge of the Word of God, and as they come to know the Scriptures they will have power with men. Then we are to help these brethren in moral courage. It is really amazing sometimes to us, certainly discouraging, when we see these people having so little moral courage to stand up and face the prejudices of their fellowmen. Not that they are not consecrated men and devoted workers; but their intellectual training from childhood has induced weaknesses along lines where we intellectually as Americans and Englishmen are strong; and very often they are not able to stand up and bear the brunt of criticisms that we would simply turn aside as having no influence upon us. It is ours to strengthen them in those things, to encourage them to move out upon the lines that they think it is perfectly impossible to do.

Now, in all those things we are to speak with these brethren, talk with them concerning individual men. I have found it always seemed

to stir the evangelists that were working with me to get them around me and commence talking about the individual. "You had a talk with that man the other day; what did he tell you?" Then he would begin to rehearse the conversation; and the very fact of rehearsing the conversations with individuals seemed to stir the individual life of the helper and the evangelist. His eyes would brighten with interest, and it would be my part to suggest answers to certain difficult questions that had been proposed by the inquirer and thus help him in the future; thus showing him how he might handle certain questions that would come up. In all these cases we come to the hand to hand work with individuals and we help our evangelists to come in touch with men. So that I should say that we must help our evangelists to come in touch with God, with His Holy Word, and with the men whom they try to influence.

The Rev. A. T. Rose, D.D., said:—

When Dr. Judson commenced his great work in Burma we probably knew nothing of the wild tribes occupying that country, the most interesting among which, perhaps, are the Karens. I have heard this remarkable story concerning them: Many years ago, while Dr. Judson was in Rangoon, spending his main time in the study of the language, but preaching a little every day, an old Karen chief from Bassein, one hundred miles west, came to Rangoon. He had heard about this white teacher. He saw him, but he hadn't the courage to speak to him. But he learned from the Burmans that he was a white teacher from the West, and that he claimed to have God's Book, and that he was there learning the Burmese language, intending, as soon as he was able, to translate this Book into the Burmese language. Now, the Karens have some very remarkable traditions, among them one to this effect: Once the Karens were a united and a happy people. They had God's law; they had a guide and Divine teacher. But, on account of their indifference to God's law, their wickedness, their drunkenness, their ignorance, God was displeased and took from them His love. But still, the tradition goes on to say, our God is merciful and the time will come when He will send back His law to the Karens and the Karens will receive it. A white teacher, the tradition says, shall come from the far West, and bring back the Book of God. This old chief, when he went home, called together some of his brother chiefs, told them where he had been, what he had heard, and then he suggested this inquiry: May it not be that here in this white teacher in Rangoon we have the fulfillment of our tradition? May it not be that this is the white teacher that is to come to us and bring back the Book of God? They discussed it, but the conclusion was no. For, said

they, as to this white teacher in Rangoon, he has not come to the Karens, but only to the Burmans. The Burmans are our enemies, our oppressors; and whoever comes to the Burmans cannot be our teacher or our friend. So the matter rested. Two or three or four years later Messrs. Vinton and Abbott, having learned the Karen language to some extent, in America, from two Christian Karens brought back from Burmah by Dr. Wade, went to Burmah and from thence to a town in the district of the Karens. When they arrived there they found two or three hundred men, and two or three thousand came in several days. And when these teachers spoke to them in their own language and said: "We heard of you in our far-off American home, and our hearts pitied you and loved you. And we have been learning your language, and now we are here among you. We have brought God's Book, and as soon as we can we will give it to you in your own language." "Then," they said, "the case is different. Here are white teachers from the West who come to us. Already they can speak our language, and they have got God's Book. Here, certainly, is the fulfillment of our traditions." It was so accepted, and it went from village to village that a white teacher had come from the West in fulfillment of the tradition of the elders. The old chiefs said, "We are old and can't do anything, but we want our children to know God's Book."

These Karens had no written language or alphabet. They were just as ignorant as possible. What has been the result? The work commenced largely first by teaching. As fast as possible little schools were established here and little schools there, of fifty or sixty or one hundred, resulting very soon in the conversion of the children and youth. And the best preachers, the best workers, have come to us from the Karens through these Christian schools. I will just say that we have now among Karens not less than five hundred Christian churches, and they are as much entitled to that appellation of Christian churches as our churches at home. They are missionary churches, not in the sense that they have come into life through missionary effort, but in that they are carrying the Gospel into the regions beyond. Twenty years ago they picked out their best young men pastors and their wives and said, "You go away on the borders of China." These men went up into the hills or lived in the villages, learned the language and established schools, and now we have Christian churches and schools among the bloody Cochins on the borders of China. They have gone and found their own scattered tribes of Karens in Japan, and to-day they are carrying on the work of foreign missions. So we have this to encourage us, that these churches, raised up in fifty or sixty years from an ignorant and low people, are now missionary churches, and are carrying the Gospel into the region beyond.

## THE RISING MOVEMENT AMONG THE LOW CASTE PEOPLE OF INDIA.

The Rev. Reese Thackwell said :—

The work in India has now reached a stage which is exceedingly interesting. In the past it was accompanied with many discouragements. We had to contend with caste and its difficulties. But the Spirit of God is at work moving in India and touching all classes of people, the educated as well as the uneducated, the high caste as well as the low caste.

But what I have been asked to speak about this evening is particularly the movements among the low caste, simultaneous movements in different parts of the country there. These movements are undoubtedly of God, though it pleased God to use human instrumentalities and a famine as the means of beginning this work. Some years ago there was a terrible famine in the south of India. Thousands of people perished. The Christian missionaries, moved with great sympathy for the people, wrote to America and England, stating the need of cities, and the missionaries were made the vehicles of conveying the benefactions of Christian people to these poor starving people. Such was the effect on them that they became convinced that the religion of Jesus Christ is the true religion, because there was a manifest proof of it in those missionaries moving among them and dispensing food. The result was that there was a great incoming, very largely to the Church of England, and not entirely to the Church of England, but to other churches also. But, strangely enough, there were simultaneous movements going on in different parts of the country. These low castes are scattered all over the country. There are some districts in which they are more numerous than in others. They are there by multitudes, and there is a simultaneous trend toward Christianity among them. During the last years there have been tens of thousands of them baptized; and it looks as though the time is coming when it will be a question what will we do when we have them. How will we train them and teach them? All through the Punjab they are being gathered in. The Methodist brethren began to take notice of the low castes before the Presbyterians did; and by so doing they brought some thousands and tens of thousands into the fold. But all the missionaries are now wide awake as to the importance of this movement, recognizing it as a genuine work of the Spirit. It is quite possible that some of the people are influenced by mixed motives. They have some social advantage in becoming Christians, for they are village serfs. But it is an indisputable fact that thousands have been truly converted to God, and have taken the great step with no ulterior motive in view.

Now, what are we to do with them? How are we to teach them and train them? We began it out in the Presbyterian missions there

in a very simple way. One of our native brethren, a most excellent man, out at a place called Ropa, began to solve this difficulty of training them so they might be able to carry the religious services among themselves. Going into a village after preaching the Gospel there and baptizing six or eight, he would pick out the man with the most intelligence, and say, "Come along with me." He would take that man away to his tent or home, and keep him two or three weeks. He would get that man to commit to memory portions of the Scripture, and go on teaching and catechizing him; and when he found he had a pretty good idea of the leading doctrines of Scripture and salvation through the blood of Christ, then he would send him back into the village to work among his own people. This evangelist had seen how the service was conducted, and he would go and hold service among his brethren. For this he would in the same way select another. And so the work is going on. We are training the men to teach one another; so that we are looking forward to the time, very soon too, of seeing a multitude of village churches being taught religious truth and being ministered to by the people of the villages themselves. And in this way the work will be no expense whatever to the mission there.

#### THE PERSONAL SWEETNESS AND PRIVILEGE OF THE EVANGELISTIC WORK.

Rev. George A. Ford, of Syria, said:—

It is a privilege, because it is the most direct expression that is given by the Spirit of God in the missionary. The Spirit speaks in various ways, but He certainly speaks most directly in that form of work we call evangelistic work. It seems to me that the gift of the Holy Spirit is the only one thing for a man to settle for his missionary work. Am I a piece of iron dipped in molasses to attract, or a piece of iron magnetized to draw people to Christ? Am I a man whose power is irresistible, because it is the power of the Spirit in the living God? Every man should know that before he goes abroad. Has he had that baptism of His Spirit for service, without which every man must be more of a stumbling-block than a help in whatever sphere of life he professes to serve the living Christ? Now, the preciousness of direct evangelistic work lies in that.

You and I, as we go abroad, are under the temptation to fall so largely into the secular divisions of this work. I believe you might as well try to set off a man's body, soul, and spirit in three churches, as to set off the missionary work into three branches, the medical, the educational, and the evangelistic. If a missionary is devoting his time to the medical work or to the work in the schools, my experience is that there is a constant tendency for him to lose sight of the

evangelistic work. Our constant prayer should be that in all our transactions, in all our dealings with the natives, the Spirit should be so with us that His presence may be manifest and His influence be felt. It seems to me it is just like the old temple. The Holy of Holies had no direct gate into it. There was an entrance first into the outer court, then into the holy place, and then from that into the Holy of Holies. The evangelistic work has no direct gate into it. You have got to go through the court, the body; through the holy place, the mind, in order to get into the Holy of Holies, the heart. But we don't want to be like the women and the Gentiles, who are allowed simply a place in the outer court; we don't want to be the ordinary Levite, with access to the holy place. No; God has made us high priests, and Christ has taken us right into His own marvellous presence, that we may with Him enter into the Holy of Holies, reaching men's hearts through their minds and bodies, effectively for the work of evangelization.

I wish I had more time to take up the different elements of sweetness in this work; but this gives you an idea of the mighty privilege of him who seeks to make his life the evangelistic life. The best evangelistic agency we have had in our own field has been our boys' training school. To give you an interesting illustration: There was Michael Abraham. He went out to a Catholic village, where the shrine of the Virgin is like the throne of Diana in Ephesus. And, as soon as he entered with two or three comrades and began to sing, the people waited until a number had gathered; and, when they found that these Gospel fiends, as they called them, had come there to corrupt their morals with the pure Gospel, they invited them, under cover of deception, into a house, and beat them. The younger boys slipped away, but this tall fellow, Michael, took the brunt of it. In the evening, as we sat together, the boys in the training school asked for reports. The boy Abraham told his own experience, and he showed the effects of that beating; and I said, "Michael, do you want to go back there next Sunday?" He thought a little, and hesitated. I said, "Michael, have you got the courage to go back there, and show them you will take another beating for Christ's love?" And he said, "I have." The battle was fought. Michael went back the next Sunday. He reached the village with his companions. No sooner was it found that Michael was in the village than the chief man of the village sent for him and said, "I am sorry for what happened last Sunday. If you will tell me who beat you, I will chastise them. You will never be beaten again in this village."

The company went into another village still more bigoted, and mass was not out. When the old priest came out he fumed and threatened and said, "Mob them, kill them, burn them." So they hustled them

out and said, "You can never go out alive a second time." The young man came back to the school. I said, "Brothers, before you went into that village did you realize that you could not go in your own strength, and did you stop by the way and ask God to open the way?" They said, "No." "Will you go again?" "We will." So the next Sabbath they went; and there under the mulberry trees they stopped before entering the village, and prayed God He would open the way. They went to the same place, and waited for the same mass to be out. And the people gathered about them as before, and the old priest came and sat down and heard them read the Testament; and they came away learning a lesson they never forgot. The evangelistic work, pursued always according to the will of Christ, is the most precious and the most telling that a man can do.

## MEDICAL MISSION CONFERENCE.

THURSDAY AFTERNOON, March 1, 1894.

Mr. Frank Keller, of New York, Chairman.

Mr. Keller had prepared an immense chart upon medical missions. It consisted of two very large square diagrams. One square was all black, with the exception of one small white spot in the center, representing one medical missionary to 2,500,000 persons in China. The other was white, and had 4,000 dots upon it, representing the number of physicians to 2,500,000 people in the United States. Above the diagrams were the Saviour's words, "Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to me."

The Rev. H. P. Beach said:—

I have been impressed with the fact that the Anglo Saxon Gospels almost uniformly used the word translated "healer" for "Jesus." This suggests the kind of work which Jesus actually accomplished when among men. He was the healer, not only of bodily diseases, but of the soul. This suggested three verses in the Prophecy of Jeremiah: the twentieth, twenty-first, and twenty-second verses of the eighth chapter. The twentieth, "The harvest is past, the summer is ended and we are not saved," is one of the most pathetic in the whole Bible, The appeal which follows in the remainder of the chapter is, however, almost as pathetic: "For the hurt of the daughter of my people am I hurt \* \* \* Is there no balm in Gilead, is there no physician there?" Connecting this thought with the Gospel representation of the healer, we see how perfectly Jesus met the want of the ancient world.

The medical missionary is in this time the healer, just as was Jesus, of the body and also of the soul. Look at the great heathen nations of the earth. Are they not in as great need of the balm of Gilead and the great physician as were the Jews in Christ's time? In some senses they are in greater need, and this ought to appeal to every one

present. We ought, every one of us, to ask ourselves what the Lord's will is for us in this matter, and for the hurt of the daughter of our people we should be willing to be hurt. Dr. J. G. Kerr, who was to have been present this afternoon, has done for the heathen empire of China more than he ever could have done in America. He has been the healer of souls as was Peter Parker, the founder of medical missions in that empire.

We are not to consider the sacrifice which this work will bring to us. A woman suffering from cataract came to our hospital. Not long after the operation she was seen kneeling with bared knees upon a number of date stones upon a brick bed. "Does it not pain you?" she was asked. "Yes," was the reply, "and that is why I am doing it. Since I came to this hospital you have tried to open my eyes, but you have also opened my heart. I have learned of Jesus' love for me. I am poor and aged and can do nothing for Him. Because He has suffered such infinite pain for my sake, I thought to myself I would suffer a little for Him." It was a partially heathen idea, but the Christian physician may well think of that woman's words. If she, just emerging from heathenism, wanted to suffer for Christ's sake, how much more ought Christian medical students to be willing to go into that great empire, and other needy nations, for the sake of humanity and Christ, even though it be at some sacrifice.

#### A SKETCH OF MEDICAL MISSIONS IN CHINA.

Rev. W. R. Lambuth, M.D., said:—

In order to respect the work which we are called upon to engage in, we must look to the authority that is behind us, and I simply call your attention to that card [pointing to a text upon the wall]: "And Jesus went about \* \* \* teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." It informs us that we cannot separate the teaching from the healing. In Matt. 10: 7, 8, we find that Jesus sent the twelve out to heal the sick, and again, in sending out the seventy, as recorded in the ninth chapter of Luke, He uses almost the identical words. In the last chapter of Mark we find He said, "They shall lay hands on the sick, and they shall recover." Such is the command of the Master. We have, therefore, definite authority behind us for this work, and, more than all, we have the illustrious example of Jesus, the Great Physician.

Medical mission work was taken up in 1835 by Rev. Peter Parker, M.D. He was a preacher and a physician in Canton. In his second quarterly report he recognized the fact that the day would come when

the millions outside of the city would be reached through the instrumentality of medical missions. Now, we find that to-day 750,000 patients are annually being treated in China. One hundred and thirty medical missionaries, men and women, are engaged in the Chinese Empire, with one hundred trained assistants. So God has wonderfully fulfilled that desire of the man of God. He was followed by Rev. A. P. Happer, M.D., in 1844, and by Dr. J. G. Kerr, in 1854.

Under Dr. Kerr's care, a million patients have come and received medical aid during the past forty years. He has trained a hundred students, and has performed thirty-six thousand operations. He has performed more operations for calculus than any living man but one. He has also translated several medical works. If only that one man had been sent by the Presbyterian Church it would be worth the while. Dr. Mackenzie, of Tien-tsin, was made the instrumentality of bringing more souls to Christ in one year than all the other members of the mission put together. What is the need of China to-day? A larger staff of medical missionaries proportionately. In New York City alone there are three thousand physicians, not counting Jersey City and Brooklyn; and we have only one hundred and thirty in all China—equal to one medical missionary having charge of the State of Michigan!

Chinese physicians are very ignorant. They are not even aware of the circulation of the blood, are not able to lance an abscess nor reduce fractures. Fractures are left to unite at various angles, and then have to be broken and reset. I know that human flesh has been used for the treatment of consumption. It has even been published in Pekin, and certain parties highly commended for having sacrificed some portion of their body for a friend.

China has a need of physicians because of the prevalence of malignant and epidemic diseases. Each case of smallpox creates a new center from which the disease will spread. Dr. Pearson, an English physician, introduced vaccination into China. Asiatic cholera and typhus fever prevail, and the people know not how to cope with them. There is no quarantine. The Scriptures, especially the old Scriptures, are full of measures for the prevention of disease; but they know nothing of them. It is to the medical missionaries alone that we can look to stamp out these epidemics, which are a menace to our own land. Leprosy and beri beri, a disease not until recently much understood, is very prevalent. At our hospital we treated numbers of cases, many times supposing it to be a phase of lead poisoning. It was found to be also prevalent in Japan, and having a mortality of thirty per cent. when endemic.

Then, as to the social diseases of China, the clerical missionary looks to the medical missionary to create a sentiment against them. I

shall not speak of these, except that of infanticide, which is very prevalent. One woman was heard to say to another, "I killed three children," and her companion had disposed of five, making eight children killed by two women. The sons and daughters, when known to the medical man, can be influenced. Other sins and crimes there are known only to the physician, which can only be stamped out by the Gospel. No one can enter the home so readily as a woman; and so the woman who is devoted to that form of work is better qualified than a man. She can go everywhere, man cannot.

A medical missionary stands upon a corner and gives out some medicines for fever. He opens store in a tea shop. Preaching begins. An anchorage is made. A church is built up; and so the work opens. It is only wise that every missionary society have a medical man and woman located near a central station. This gives an opportunity for presenting Christianity in the concrete, which is heartily appreciated by the people. Medical missionaries should be soul winners. May I not cite to you Kenneth Mackenzie, who, nearly always, knelt down at the bedside of his patients after giving his medicines. No man gets closer to a sick Chinaman than the medical man who goes filled with the spirit of Jesus Christ.

Rev. J. Hudson Taylor, M. R. C. S., said:—

The dark places of the earth are, indeed, the habitations of cruelty and of sin—the two are necessarily connected together. I have seen a good deal of medical missionaries, and I value them deeply. We have very few; I wish we had more. If you mean to be a medical missionary, be thorough. If you intend to be a medical man, be the best medical man. Do good work during student days. It is not always easy; you will find yourself in a difficult place. If it does not need skill to practice in China, where is it needed? Study honestly.

Now, I want to emphasize the other side. Never become merely medical men. First, be missionaries, then be medical missionaries. The influence of your Christian life will tell immensely. The power of your medical missionary life is very great indeed, and the work you will engage in will go very much farther than you can gauge it. I have seen very much soul-winning done in connection with medical missions.

Some years ago a medical friend in China was in trouble. I was itinerating in the villages near the city of Ningpo. The question was asked me, "Will you carry on the dispensary during my absence?" Patients were coming to this place over two hundred miles to my knowledge. If one should come, and be disappointed because the hospital was closed, it might take years for the loss of influence to

be regained. After days of prayer I was led to say, "I will keep the dispensary and hospital open while you are absent." My friend was engaged in the foreign practice of the port. There was no other medical man there. He built a hospital with the fees he took for medical work, and carried it on at his own expense. My society was not in a very good position in regard to funds. I had retired from it on a point of conscience, and I was very awkwardly placed at this time. I could neither borrow anything myself, nor could I draw my salary, knowing the money was borrowed. "What about the funds to carry on the dispensary with?" was the question. If I wrote to my friends it would take two months to reach England, and if the money was sent out immediately it would take two months more to reach me. I prayed over the matter, and felt that it was for the glory of God that this medical work should go on uninterruptedly, and I had no doubt that He would give the needed funds.

There was the wonderful promise: "Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." If it could be proved that that text meant nothing, I would never preach again. But the promise was kept.

I prayed for the necessary funds to carry on the hospital. My friend said, "Well, you can pray, and when the money comes to an end, you can close the hospital." It never came to an end, but it came very near it one day, I can tell you.

The cook told me one morning that the last bag of rice was nearly gone, and that there was only enough for dinner and supper. "Well, the help must be nigh, then, if I have got to that point." That morning we received a letter from a gentleman in England. This was the purport of the letter: "My father has been called home, and I have received a large accession of wealth. I hold myself as God's steward for the means which He has placed in my hands. In the meantime it occurs to me that in China you may know of some one's having a personal need, or you may need funds yourself; hence I send you a check for £50." It gave me, I assure you, very great pleasure.

I called my native Christian workers, and read that letter to them as literally as I could; and if you had been there you would not have thought that the Chinese are stolid. They were as demonstrative as the Salvation Army. I said to them: "Now, look here, the friends in England know nothing of our needs. God has sent the money through a gentleman who has more money than he knows what to do with, and it has come just at supper time."

Forty-eight persons gave in their names for baptism while I was in Ningpo in nine months. Some of them, I am thankful to say, are living to-day, having become Christian workers—working for God—and others have gone home. Oh, as I look over their work, I see that

it was the work of God. While you need all the skill that you can obtain, and must not be easily discouraged, it is the Holy Spirit that is necessary for conversion. I am satisfied that the true medical missionary will have a large number of souls for the Lord.

But, my dear friends, if you are going to be medical missionaries, be thorough. Learn all you can. Get all the skill you can. Think no labor too great, but withal see that the spiritual consideration does not take second place. Don't allow your medical study or work to come between you and God. It is so easy; I have had many a sad and painful experience. The first thing is to care for one's own soul, and then for others. If we are walking in the Spirit, then things that would otherwise chafe and fret you, become even interesting if borne for the Master. May the Lord of the harvest send forth many more medical missionaries to the poor people of China.

A medical missionary has a good deal to do in China that he would not do here. You have to do your own bandaging until you have trained some one to do it for you. I found in my hospital that I could not trust my nurses to do the night work well, and I was often down at midnight to see it done for myself. In looking at the skilled assistants and appliances of some hospitals, one is inclined to be envious, but if you look only to the Lord it takes the chafe out of your life. The spirit in which you do things affects others around you. If there is a chafe in your own spirit they will notice it.

We ought always to have a tell-tale face, saying that it is joy to serve the Lord. This is the privilege of each one of us, to have such joy that life becomes living in the most emphatic sense. Let me urge you to be men of God first, and then be medical missionaries; and in whatever land God sends you, you will be blessed in His service. Soon we shall see the marks in His hands and hear that voice say, "Well done, good and faithful servant." That will repay you for whatever you have done. It may be costly service. It is our privilege to have fellowship in suffering. Heathen homes are open to you, and circumstances are open to you in a way that they are not to others. You will see difficulties and trials that you cannot relieve, and if you have not indeed the heart of Jesus your sympathy is vain. Our medical work should stir us to cultivate tenderness. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I remember a little incident that took place during my own medical training in London: I was called to attend a patient suffering from gangrene of the leg. I knew that before very long he would be in the presence of his Master. He was an atheist, and had a bitter hatred of the Truth. They had done what they could to get help for him. They had sent for the vicar, but he had spat in his face, and ordered him out

of the room. Others he had driven away with oaths and curses. During the first two or three days I did not say anything to him about his soul. I took special pains, however, in dressing the leg three times a day. I was able to relieve him of a good deal of suffering. The leg was so tender that it required great patience to dress it without pain. On the third day he thanked me very warmly because he had been saved such suffering. I said, "Do you know why I come so frequently?" It was a very disagreeable case—disinfectants were not then in use. "It is because I love the Lord Jesus Christ, who has saved my soul, and is ready to save yours." The man bit his lip, seemingly to prevent himself from cursing me, and turned over and hid his face in the pillow. From that time I never failed to say a few words about his soul. He was evidently grateful for the attention he had, and that restrained him. One day, after washing my hands, I thought, "He is Ephraim," and "is joined to his idols; let him alone." But immediately the thought came that, while God might say so, had I the right to say so? I had my hand on the knob of the door. I turned back and said with tenderness, "Whether you will bear or forbear, I must deliver my soul; and I am really in earnest and anxious for you." I then asked him to let me pray for him. He was quite surprised. "If it will be any relief to you, do so," he said. I threw myself on my knees and poured out my soul with tears. God graciously heard that prayer. Within a day or two he was a changed man. He afterwards said to me, "For forty years I have not been inside a church, except the time I was married."

I remember my dear friend, Dr. Robert Kalley, who went to Madeira many years ago, was so blessed that eleven hundred left their island for conscience' sake. Some of the others were put to death for Christ. I never heard anything more thrillingly interesting than that work in Madeira, and his subsequent work in Brazil. In Madeira they used to meet together at night, and read the Word. They were terribly persecuted. They read the words, "Flee to another city!" But there was only one city on the island. They said, "Will God take us across the sea? He says flee, and we have got to flee." Five hundred of them went down to the beach like the children of Israel. Wonderful to relate, three ships came sailing into the harbor, and five hundred men all got passage, and were taken to Trinidad, and afterward came to this country. That was a very remarkable work. My last word to you is, be full of the Word of God and the Spirit of God, as well as medical skill.

The Chairman said:—

What is our responsibility to our fellow students of this land? Over twenty thousand are studying in this land to-day. Where shall

they practice? There [pointing to chart of the United States]? Or over yonder [pointing to chart of China]?

Dr. Dowkontt said: —

My dear young men, I have been very much moved while looking into your faces, and now realize the responsibility that comes upon me, and the privilege — privilege first, and responsibility second.

I want to tell you of a vessel which was steaming across the ocean pleasantly, when those on board observed a wreck. Drawing near to it, a boat was lowered, and a search made on board the wreck, when one poor fellow only was discovered, apparently dead. He was carried to the boat, thence to the steamer, and, after being attended to by the doctor, he soon opened his eyes, and looked around. He tried to speak, but could not be heard at first. Presently they caught three words, spoken in a hoarse whisper, "There's another man." It was enough; the boat was again lowered, and, to the joy of all, especially of his shipmate, the other man was saved also. The first and best evidence of returning life in the first man was his thought for the "other man." We are met as Christians to think of "the other man." How best to reach him and save him, that is the question for us to consider.

But I come to speak more precisely of medical mission work, and I ask you to consider particularly four points regarding it. First, Christ commands it. Second, sympathy demands it. Third, wisdom dictates it. Fourth, experience has proven its value. Christ commands it all through His life and teachings. You see it everywhere. He never sent one disciple out to preach and not heal. Second, sympathy alone demands that we do what we can for these poor sufferers, even though we may not be sure of their conversion. Not only is it warranted upon merely humanitarian grounds, but we are verily guilty of the results accruing from our neglect to do all we can to cure disease, relieve pain, and save life.

Wisdom dictates that we use this means if we wish to succeed in the Gospel ministry. It is simply foolish to try to get people to think of the joys or penalties of a future state, when we ignore their present very tangible and real needs and sufferings.

Experience has demonstrated, over and over again, that when men and women have gone to their suffering fellows at home or abroad, as Christ did and commanded us to do, hearts and homes are all open, and ears attuned to listen to the news of "a better country."

One of the greatest arguments in favor of medical missions is the fact that so many missionaries who have gone out without medical knowledge have returned to get it. And no wonder. When their

eyes have looked upon these multitudes of sufferers with not only no knowledge of "The Balm of Gilead," but with "no physician there" for the poor diseased body, their hearts have bled for them, their eyes have filled with tears, and their lips with prayers: "Oh that I could help them! Oh that I had medical knowledge!" Then, as soon as they could, they have returned home, studied medicine, and gone back. This has occurred in the experience of many missionaries.

#### OUR OPPORTUNITY AMONG MEDICAL STUDENTS.

The Chairman said:—

One of the most beautiful incidents in the life of Jesus Christ was that which occurred when, in the early part of His public ministry, He paid a visit to his old home, Nazareth: "And He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,  
Because He anointed me to preach good tidings to the poor:  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord.

And He closed the book, and gave it back to the attendant, and sat down," having made the wonderful announcement that He, Jesus, had been sent in fulfillment of this prophecy, to heal the bodies and to save the souls of suffering men. But how sad was the ending of this beautiful scene; they ridiculed Him, they became angry, even enraged at Him, and when He stated some very plain facts to them they sought to cast Him headlong over the brow of a hill and so destroy the Saviour of the world.

About a hundred years ago a young cobbler in England became deeply impressed that the Church was not doing what it should to complete the work begun and committed to it by Jesus Christ. He went to a prominent divine to lay the matter before him, and was sent away with the words, "Young man, if God wants to convert the heathen he can do it without your interference." No one would think of saying that this minister was not an earnest, faithful, consecrated servant of Christ, but for some reason his eyes had not been opened to the truth in this matter. The past century has proved most conclusively that William Carey was right and the minister wrong. We can see the same thing to-day. We are filled with wonder that the Church could exist for eighteen centuries without realizing what Christ really meant

when he gave the command to "preach the Gospel to every creature." But is it not even more wonderful that a whole century of active missionary effort has passed, and still the Church seems to be blind to the Christ-like method of carrying on this great work. When those whose eyes God has opened, and whose hearts He has fired with zeal for medical missions, press the claims of this work, they sometimes meet with rebuffs from men of most undoubted consecration and piety and godliness, even at the end of this marvellous century of missions, and notwithstanding the plain example and positive teaching of Jesus Christ.

The heathen world is not different from what it was in the time of Christ. There is the same ignorance, the same superstition, the same suffering, the same need for help; and, as Dr. Saunders so forcibly says, "Amid superstitions the most gross, idolatries the most vile, and ignorance the most debasing, sympathy with human suffering has again, as of old, proved the key to unlock hearts long closed by prejudice, bigotry, or ignorance, against the truth."

I want to give you four examples of the ignorance, superstition, and misery which exist to-day in heathen lands. These are not stories that I have read, but, with one exception, facts related to me by eye witnesses:

First: A prominent lady in India was seriously ill. A male physician was called in. He said that he would have to count her pulse; whereupon, a string was tied about her waist, the end was passed down from her apartment in the second story and handed to the physician, and he was expected to be able to count the pulse in this way.

Second: My friend, Dr. San Po, a native of Burma, who recently graduated in medicine that he may go back to minister to his own people, told me that on one occasion his father, a native doctor, was attending a child of two years who was suffering from dyspepsia, and the medicine prescribed was roasted crow, to be eaten daily until a cure was effected.

Third: Mr. John Anderson, of the China Inland Mission, tells of a boy in China who had a number of eruptive sores on his body. The native doctor treated him by applying the lighted wick of a lamp to the sores. This treatment went on day after day for nearly two months. The screams of the boy were fearful. At last he was brought to the mission dispensary, and was cured in a few days.

Fourth: In Korea the hand of a daughter was cut off and stewed to be administered to a dying parent at the command of the native doctor in attendance.

These are just four cases taken from thousands; and what is true of India and Burma and China and Korea, is true of all heathendom. Just a few days ago Dr. Dowkontt called my attention to the striking

fact that, whether we go to Africa or Alaska, or China or Turkey, or India or the Islands of the Sea, we find the same ignorance, superstition, cruelty, and suffering, and the same need for healing of both body and soul.

What have we done to meet this need? The chart hanging before you answers the question. Each large diagram represents 2,500,000 people; each dot represents one physician. In China, for each 2,500,000 people, with all their suffering, we see but one physician, while in the United States, for each 2,500,000 there are 4,000 physicians. That you may realize this number more fully, I will mention that it took Mr. Leibert, of Bellevue Medical College, a day and a half, working as fast as he could with a rubber stamp, to put on the chart the 4,000 dots which represent the supply of physicians in the United States for each 2,500,000 people, while we send only one physician to the same number in heathen lands. "Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

It was stated yesterday, in a section conference, that New York City had 1,000 physicians — think of it, 1,000 physicians for one city of less than 2,000,000 people! But the supply is even more liberal than that. By actual count of names in the directory, I find that there are 3,500 physicians in New York city: 3,500 physicians to less than 2,000,000 people, while to 2,500,000 in dire need we send but one. Is it right?

If we had twelve hospitals and twenty-five physicians in the entire United States, we would be as well supplied as China is to-day. If we were supplied on this basis, New York, Pennsylvania, Illinois, Ohio, Massachusetts, and Texas would be the only states having a doctor exclusively for one state. Ten Detroits could not have one, and Michigan would be obliged to share her physician with another state.

Let me put it another way: To supply China one one-hundredth as well as we are supplied would require 5,338 physicians in addition to the present force, and to supply the entire foreign field in the same proportion would require 15,275.

These startling facts bring us face to face with a twofold problem:

First: What shall become of the 18,000 young men and women now studying in the medical colleges of the United States? Shall they locate and try to secure a practice in a land where there is already one physician to each 640 people, or shall they take up the work of Christ, go out to a land where there is only one physician to each 2,500,000 people, and there heal the sick and preach the Gospel? How can we reach these students? How can we enlist them in this work? The problem is an extremely difficult one, for the reasons already given by Mr. Mott in the report just read to you. (1) The extreme pressure of work in medical schools. (2) The lack of Christian organization. (3) The non-Christian character of a majority of the students.

(4) The enforced neglect on the part of the traveling secretaries. The secretarial force is so small, and the number of institutions already under supervision is so large, that it is simply impossible to open up work in medical schools through this agency until the force is increased. What then can be done?

I will mention a few lines of work by which we may be able to reach these students. I only have time to give headings. Will you make note of them and think them out for yourselves?

(1) Band work: (a) Receptions to medical students. (If there is a Volunteer Band in the college or theological department of a university which has a medical department, this suggestion applies.) (b) When a Christian man leaves your college to go to a medical school, report his name at once to the leader of Christian work in the institution to which he goes, or to the secretary of the city Young Men's Christian Association.

(2) Work among and by the professors: Interest some professor in medical missions, and secure his co-operation.

(3) Church work: Get a popular preacher to give a sermon on medical missions, and send out special invitations to medical students.

(4) City Young Men's Christian Association work: Interest the secretary of the city Young Men's Christian Association, and secure his co-operation; he can help by receptions, lectures, and special meetings for medical students.

(5) Board Secretaries: Try to have a special meeting for medical men when they are visiting the college town.

(6) Personal work: Talk with men; tell them the story of the need; convince them of the wonderful opportunities before them; put the best possible literature on the subject in their hands. Right here I want to speak of the little book mentioned by Mr. Speer Wednesday evening; it is the very latest and best thing to be had on medical missions. "Murdered Millions" is the title. It is written and published by George D. Dowkontt, M. D., the medical director of the International Medical Missionary Society.

(7) Prayer: Oh, pray, dear friends! Pray as David Brainerd prayed; pray as Jesus Christ prayed; pray in obedience to His command, "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

The second part of the problem has to do with the large number of young men and women, volunteers for foreign service, who long to go out as medical missionaries, but who cannot take a medical course because of lack of means. While in college, a student can tutor, and while in a theological seminary he can preach; in these ways he can earn funds to help meet expenses; but the work of the medical course is so heavy that it demands every moment of his time, leaving no

opportunities to work for funds. Notwithstanding these facts, colleges and theological seminaries furnish tuition to worthy students free of charge; but there is not a medical institution in the land where young men and women can be educated on the same terms, even though they purpose to give their entire lives to service on the foreign field. Last year Dr. Dowkontt had to refuse nine-tenths of the one hundred and sixty applicants for medical training, simply on account of the lack of funds and equipment.

Five hundred thousand dollars are needed for a medical missionary college. Time will not permit me to give the details of the proposed plan, so I will simply refer you to the closing chapter of the little book of which I have already spoken. Will you not plead with God that this institution may be founded, and that young men and women may be educated and trained to go to the uttermost part of the earth to preach the Gospel of the Kingdom, and to heal all manner of sickness and all manner of diseases among the people, as He did, for His dear name's sake?

#### HOW MAY WE SECURE MEDICAL VOLUNTEERS FOR MISSIONARY SERVICE?

W. Harley Smith, M. D., Secretary of the Canadian Colleges Mission, said:—

“Prayer and pains through faith in Christ will do anything,” said John Ellicott. If the hundreds of volunteers now studying in our colleges were more earnestly and more continually in prayer to God, that He would send forth more medical laborers into His great harvest field, and if their prayers were reinforced by the striving in prayer of the great Mission Boards and the vast army of church workers, we should not have to wait long for a full and complete answer as shown in a tremendous awakening of willing missionary medical workers.

The sad and regrettable fact is that all these potential praying bodies have been spasmodic and infrequent in their appeals to the throne of grace. The prayers have been too seldom and too feebly offered to meet with a powerful answer from the Almighty Answerer of Prayer. The sooner we learn that our progress and success in this medical mission work is in exact proportion to our earnest and faithful prayerfulness, the sooner will the awful gaps in the dark places of the earth be occupied by willing medical servants, and our faith in the promises of God, and in the readiness and willingness of God to answer prayer, must grow.

“According to your faith, be it unto you,” is as true now as when it was uttered. “Lord, we believe; help thou our unbelief.” “But let

him ask in faith, nothing doubting. For he that wavereth is like a wave of the sea, driven with the wind and tossed." Taking prayer and faith as the foundation principles, and as the all-essential penetrating principles of our plans of action, we assert that medical volunteers may be secured through three main agencies: (1) Boards or committees, or other organizations outside of colleges, making special efforts to stir up students. (2) The students now in our colleges who are members of the Student Volunteer Bands. (3) Faculties, or individual members of faculties, who are Christian and "missionary-hearted."

The power which organizations such as our Missionary Boards and the International Committee possess, of securing medical volunteers, is shown in this great gathering, and in others which have aroused missionary interest in all parts of the world. These missionary conventions may be made especially helpful by holding students' sessions, wherein may be set forth the privilege of enlisting in this service, the urgent need of additions to the force and the rich rewards—spiritual rewards—to be won in foreign medical missions. The traveling secretaries of our denominational boards and of our Volunteer Movement accomplish much by special visitations of colleges. We need not by name refer to the heroic men who have, during the past few years, represented the Student Volunteer Movement as traveling secretaries. The large numbers of students who, through this instrumentality, have been led to consecrate their lives as medical missionaries are evidence of the effectiveness of this Movement. These organizations may stir up missionary zeal, moreover, by forcing upon the attention of medical students some of the best literature on this subject, influencing individual students to discuss it or bring it before large classes, and this in such cheap forms as may place it within easy reach of all. There is a deplorable lack of knowledge of the great mission fields, both of the work already done and the grand opportunities now open for doing the very best work—work that will tell for man's good and God's glory. Probably the greatest power in securing medical volunteers lies with the student volunteers now in attendance at our colleges. How few of these, alas, show the missionary zeal that should possess those who have devoted their lives to this great cause. We meet them day after day, and their words, actions, and whole life, force us to regard them as Christian men, it is true, but as men not at all fired with an all-pervading, overpowering desire and willingness to win over their fellow students to the same great calling. They are thus missing a grand chance of doing tremendously effective Christian work. They are making the sad mistake of waiting till they reach the foreign field in order to show their missionary zeal and begin active mission work. It is now, at once, at home, that the student volunteer should become a missionary.

The Band meetings may prove a channel for influencing others to enlist if strenuous and continued efforts are made to bring non-volunteers regularly to these meetings. Prayer must be a marked feature of these meetings, prayer for definite fields and definite needs. The volunteers should hold at regular intervals open missionary meetings, with strong addresses from picked students, and the best available missionaries, and others deeply interested in missions. On such occasions it might be well to emphasize some particular field, rather than to treat superficially many fields. Here, too, make it a point to bring out forcibly the need of medical missionaries,—the privileges and blessings of the work,—and to make a strong appeal for volunteers.

As with the outside organizations, so with the Volunteer Bands: they should get the best and most readable literature on the subject, and distribute it carefully and systematically among their fellows; not the more diffuse and extended works, but such as the student volunteer pamphlets, and other brief and concise statements and appeals, such as medical students may read and assimilate without encroaching on the time for their medical studies.

If personal work is a necessary feature of our general spiritual work in colleges, it is equally so in our missionary department. The volunteers should be pledged to make special efforts, day by day, to win their fellows individually to give themselves up to missionary work. As in all things, so here, the greatest tact and caution are to be exercised, and success must depend absolutely on a close communion with God. Every man's case must be carried to the Heavenly Counsellor, and guidance sought in every step taken. Whole classes can be gained by this Divinely guided personal work, some of them to be leaders of missionary work at home, the leaders of our missionary committees and boards; but whether at home or abroad, those sought out individually and receiving a missionary training at college, will be ever after fired with missionary zeal.

Christian Boards, particularly medical faculties, if heartily in sympathy with mission interests, have it in their power to raise up and send out hundreds of volunteers. The respect which they receive from their classes, the confidence placed in their advice and counsel, give them a power for good or evil over the future lives of our medical students which carries with it an awful responsibility. Hence it should be one aim of the Band to influence faculties and arouse and increase their interest in missions, and then urge them to avail themselves of the splendid opportunities for increasing the number of volunteers in their junior and graduating classes.

The work on the missionary committee is a practical way of increasing one's interest in and sympathy with missions; not that we are to sacrifice our mission work and its success by placing careless, indifferent

men, on our committees, in the hope that thus we may induce them to volunteer. But, if we are careful to get the right men, we may thus, by God's help, lead them on from a state of unwillingness to go abroad to the higher state of self-surrender and willingness to be used wherever and however God may lead. By doing work on missionary committees, a man's knowledge of the field and its needs must be developed; and if he be at all teachable, he will become more missionary in his tastes and affections.

Undoubtedly our love for missionary work grows with our more intimate acquaintance therewith. Let a man have a responsibility in connection with some missionary; let him read more and more, day by day, of the state of the natives in Corea or some other dark country; let his mind be impressed by the awful dearth of medical and spiritual relief for the millions there,—and if he be a true man, his missionary activity cannot remain stagnant.

When on the foreign field the volunteer can, by oft-repeated letters to his former companions, and by stirring appeals to the college Associations, with Christian joy dwelling upon the blessedness of the work he has chosen, from personal contact making the wants of the field more striking and impressive—he can thus still spread a leavening influence through the succeeding classes of his college.

Permeating all these methods and efforts, whether through denominational or pan-denominational Boards, through our Volunteer Bands, or through our faculties, prayer and faith must ever be increasing; we must, hour by hour, seek the help and guidance of the Father, with childlike trustfulness holding His hand.

## CONFERENCE OF WOMAN'S WORK.

FRIDAY AFTERNOON, March 2, 1894.

Mrs. L. D. Wishard, Chairman.

### WOMEN IN MEDICAL MISSIONARY WORK.

Dr. Pauline Root, of Madura, South India, said:—

In introducing the subject, "Women in Medical Work in Foreign Missionary Lands," we take it for granted that any woman entering into this work does so from religious or philanthropic motives, and not simply as a money-making enterprise. One need not go abroad under a missionary society to do good medical work, but a cold, materialistic, bitter, sarcastic or selfish woman could hardly win the hearts of our reserved Eastern women, however clever she might be as a doctor. Love for God and for women must needs be her passport: with it she will find a ready entrance into homes and hearts, whether working at her own charges or under the direction of a missionary society. You who are here to-day testify by your presence that the medical work means more to you than the simple healing of the body.

It means that you long for the simplicity of Christ; that you desire to be as He was in the world, and to walk as He walked, healing the sick and preaching glad tidings to sin-sick and weary souls. You believe in medical missionary work, and probably more than a few here have definitely decided, if God will, to enter into it. You will hear in many ways, and more than once during this Convention, of the neglect and loneliness, the degradation, and malpractice which Eastern women endure in sickness and sorrow; and so we need not enter in detail into the reasons why you, refined, educated, cultured women, are needed as physicians in the far East.

Of one thing I wish to warn you. Each one who speaks to you will speak as she has seen or as she has been told; and though I could probably paint from observation as horribly sad pictures as any who

may speak, I prefer to eradicate from your minds the thought — if you have it — that all is sordid, cruel, and vile. One should, if she goes to a foreign land, go with Christlike charity, and meekness, with no feeling of personal superiority and scorn because others' ways are not as her ways. Our women are not all down-trodden, not all laborers in the fields, not all the subject of men's passions, not all miserable. Many, yes thousands, are lovable, cheery, and happy. Though they are shy, reserved, and too courteous to express annoyance, your influence with them will be crippled if you show pity, aversion, or contempt, for what you may think indignities and cruel neglect. "Be not wise in your own conceits." Withal, I truly believe that they need us. In most non-Christian lands the better class of women lead secluded lives. The Cooly and lower classes are permitted to go freely about the streets, and they are the workers in the fields, the carriers of burdens, and those on whom menial tasks devolve. These women, if they come under Christian influence, may receive an education, and may perhaps be trained as nurses, but as a rule they have not, as we say, "the brains" to enter into responsible medical work. According to the customs and etiquette of Eastern lands, the woman who is a lady, who is sheltered and secluded in her home, could have as a rule no opportunity to receive the education which would fit her to enter the medical profession; nor would it be considered a desirable or even proper thing for her to do. At the present day there are in India and China (and probably in other lands of which I know less) educated and refined young women from the upper classes who are studying medicine, and some who have become practicing physicians and surgeons, but the number is small. Consequently, in most houses, sick women — even those educated and accomplished — are attended only by those who by tradition and practice are the women doctors of the country. Some may be skillful; my experience has usually been that their methods are exceedingly crude and harmful.

A Brahmin lady, gentle and retiring as she is by nature, would shrink from receiving a man as her doctor, and, as a rule no man would be invited to attend her. In her confinement, she would not, in South India at least, be allowed to be helped by him, nor would she wish it. And so philanthropy alone would impel us to take to these, our sisters, some of the cheer, the comfort, and the tender loving kindness which are so freely bestowed upon us in our illnesses. We must not forget that though these women live in adobe houses, sleep upon clay floors, and have none of the freedom accorded to us, such conditions do not necessarily imply lack of refinement. If we go to them we must go as ladies. They have their own standards of propriety, which we must not recklessly ignore. If we wish them to admire our customs we must show ourselves admirable, and prove to them that to walk with unveiled face,

to meet and talk with men on equal terms, to eat with all classes, to drive about, to read what we choose, to write, to sing, to play on social occasions, is not to make ourselves coarse, loud, or wicked, but that it gives us an honorable and admired place even in their own community. They will be courteous to you. It depends upon your tact and adaptability whether they respect your life or despise it. But the latter must not happen. One of the saddest things I know, and of incalculable harm, is for a Christian doctor to so underrate the dignity of her calling as to bring contempt, not only on her profession, but on her Christian character. This requires a care and circumspection exceeding that demanded among one's own people. "Let not your good be evil-spoken of." Do our medical women come closer to the people than other missionaries? That depends. A mother heart doubtless can best understand the mother heart the world over; and it is very true that some of our unmarried evangelical workers come into very deep sympathy and understanding with our young women. But no one has such opportunities of coming close to all sorts and conditions of the women of Eastern lands as she who in their hours of pain and weakness, of terror and anguish, carries comfort and healing for their bodies, and loving, wise sympathy to their spirits.

What is such a woman's work? Just the same, in a way, as a doctor's here. She must be brave always, and strong for those who are weak; skillful for those who are ignorant; a stimulant and tonic to those who are mentally and morally enervated; firm and righteously indignant with those who continue in sin, and whose diseases are the result of sin; Christlike in tender sympathy with those who, according to our standards, are sinners, but who may, through patient and loving effort, be won to a noble womanhood. She must show repulsion and contempt towards none, shrink from no contagion, fear neither disease nor death. Any woman gracious in manner, cheerful, well-educated, refined, and with the love of God in her heart, will find great rewards in this work. Her friends may say she lays down her life; her college mates may ask, "to what end is this waste?" but in loving appreciation and esteem she will gain an hundredfold, if she walks "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And realizing, as perhaps only those can who are surrounded by superstition and heathenism, her utter dependence upon God, she becomes "strengthened with all might, according to His glorious power, unto all patience and long-suffering with *joyfulness*."

The need is great for such women as these. In India and China alone hundreds are needed to-day. Those who are in the work sometimes faint under the burden and heat of the day. They are frequently alone and in dark zenanas, must do serious operations which in the

home land they would not dream of doing without two or three consultants. In the dispensary they work hour after hour with aching heads and wearied with fever, seeing from forty to two hundred patients daily. Our young women (and men) doctors are cut off from many of the instruments, periodicals, and books which at home are considered absolutely essential, and yet, so handicapped, they must do first-class work. Sometimes seeing strange sights, more vile than they have dreamed of, they grow morbid, feeling that their minds and souls are debased by the moral atmosphere, as their bodies are debilitated by the physical.

Then, too, they meet ingratitude, vileness, stupidity, and distrust. Ah, yes, it all comes; but how many learn "to take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses," for Christ's sake, realizing that when most weak they lean hardest on His strength, and that by that power in these dark places they are to have no small share in the transformation of races and peoples, and in hastening the coming of the "new earth."

#### THE WOMEN'S BOARDS AND THE VOLUNTEER MOVEMENT.

Mrs. Richard C. Morse said:—

How can the Women's Boards of the various denominations utilize the Student Volunteer Movement, and promote a closer relation between themselves and the young women among the volunteers? Before answering this question, I would like to say a few words to the volunteers in regard to the Boards. How many of the volunteers know anything about the Women's Boards? Their knowledge is, I imagine, confined almost entirely to the Student Volunteer Movement, and to the foreign field, while about these Boards, the channels leading from the one to the other, they know little or nothing. Almost every evangelical denomination has its Women's Board. The Women's Boards of the Methodists and Friends, and the Women's Union Missionary Society, are accountable to no Board above them; but most of the others work, each under the main Board of the denomination to which it belongs, just as the auxiliaries work under the Women's Boards.

These Women's Boards have their candidate committees, and the candidates whom they accept are accepted and appointed by the main Board. The salaries of the single lady missionaries, and of many of those who are married, outfits, and traveling expenses, are paid by the Boards. If every young woman of the student volunteers were in direct communication with the Women's Board of her denomination, relations would be established which would grow and deepen on both sides, and which would be of great mutual benefit. I cannot too

strongly urge that every volunteer should, as quickly as possible after becoming a volunteer, put herself in such relations.

To come more directly to the subject before us, the first thing for a Board to do to "promote a closer relation between itself and the volunteers" is to enter into communication with the standing committee of the Volunteer Movement, and show its desire to be in sympathy and co-operation with them. The Boards and the Student Volunteer Movement are all working for the same cause. Why not in every way help each other to attain the end in view?

To make this alliance effective, some member of the Board should be appointed to act as the Student Volunteer Movement secretary. A young woman would be better suited to act in this capacity, as she would be more likely to come into sympathy with the young volunteers. This secretary should have a list of colleges and schools in which the volunteers are organized (within the territory of her Board), and to them she should send such leaflets and printed matter as would be helpful in their meetings and studies. She should be ready, when asked, to help them to secure material and speakers for their meetings, and to suggest books for their missionary alcove.

To come into still closer relations, the secretary should receive from the standing committee of the Student Volunteer Movement the names and addresses of all the women volunteers of her denomination, and to them she should write, or, better still, if practicable, she should call on them. She should learn the circumstances of each: whether they feel drawn to any particular form of work, as evangelistic, medical, or teaching; if any one field lays especial claim on them. It should also be learned of each whether she plans to go to the field as soon as her studies are completed. To each one the secretary should send such leaflets as would be helpful in her preparation, and in every way possible come into sympathetic touch with her. If possible, it would be well for the volunteers to meet with their Board while still studying. It would also be of help to the volunteers if members of the Board would visit the colleges and schools, and address the Volunteer Bands, if they requested such visits.

Lastly, I would urge most earnestly that the Boards should pray for the Student Volunteer Movement, as an organization, and also for the individual volunteers as they become known through their secretary.

Miss Guinness said:—

In one of your American cities not far from here there is a gentleman who gave his only daughter to China a few years ago. She was very, very dear to him, and he hardly knew how to spare her from his home and work, but he said when he gave that only child to China, "I

have nothing too precious for my Jesus, nothing too precious for my Jesus;" and I take it here to-day our hearts echo that sentiment. We are here, are we not, as missionaries, as student volunteers, whatever we may be, because we have nothing too precious for our Jesus. We want Him to have our lives and our all just to use as He wishes, anywhere, in any work, as He may appoint. Deeply my heart sympathizes with the medical work of which we have just heard, and of the educational work which has been so ably put before us; and what I am going to say now is in no sense antagonistic. Our work is to evangelize the world and preach the Gospel to every creature. A great many will come to us in our schools and in medical missions; but in what way shall we reach all, every one? Think of China alone. Our lady doctors in China are only one to four millions of women and children: thirty-five against three hundred millions of people. God grant that many of you here may go out to China as medical missionaries. But there are vast populations far beyond the reach of medical missionaries or schools that must be evangelized in these last days, and how is that going to be done?

The Province of Kwang Sin contains a population of about sixteen millions of people. About six years ago, I think, there were only two stations in that Province, through which a beautiful river runs, the river Kwang Si. There are many large important cities, towns, and villages with dense population. About six or eight years ago there were no missionaries in this particular region. This river is perhaps two hundred miles long, with a very populous country on both sides. In our own mission now we have about twenty stations. We have about forty ladies living and working in those stations with their native helper, but with no gentlemen at all to help them. The population on both sides has been to a very considerable extent evangelized. You may go into towns and villages where missionaries are not living, and you will find a great many people who know about Jesus.

In the station at the head of that river there were two young ladies from Scotland. They had been two years in the country and had learned the language, and their hearts were on fire with love for Jesus and love for souls. To make a long story short, they were appointed to go and evangelize up and down the course of the river. They were going amongst the people as they could, preaching the Gospel with no protection, no help from anybody except from God. They wore the native dress and lived in native houses, boats, etc. They received the women who came to them, told them of Jesus, and were by degrees able to win them. One went into the city at the head of that river. When she undertook the work there, there were about twenty Christians. Four years after that time I stayed there for a while. I could never tell you the blessing I got just staying six weeks quietly in that city

with that dear young girl. When I stayed with her, only four years afterwards, they had four out-stations, in all of which there were individual Christians gathered and forming little churches. In the central station they had gathered one hundred and twenty individual Christians, full of the love of Christ and of the Holy Spirit; and the influence of that church permeating the whole neighborhood around was just the work of one girl with her native pastor, a devoted man of God. That same thing has been repeated in station after station up and down that river, and hundreds have heard of Christ, and now there are twenty stations where those ladies are working alone. If they had not gone there would not have been a missionary there now. They are the only witnesses for Jesus.

You have much education, much more culture than any of those girls, and why should you not be privileged to go and do likewise? There are thousands of cities and towns without one witness for Jesus. In that one Province there are still about ninety great walled cities where no missionary is to-day. If men cannot go, and there are not enough to take up the work, why should not you and some college friend go as these girls went? We have nothing too precious for Jesus, have we? We only want to know His will. Will you not go back to your homes, and think of that river, and think of those thirty to forty young women working there to-day; think of the populous cities crowding the banks without one single witness for Jesus, and ask Him when and how He wants you to work for Him, and He will tell you.

#### WOMEN IN EDUCATIONAL WORK ON FOREIGN FIELDS.

Miss Jane G. Evans, of Tuncha, China, said:—

In the consideration of our subject, "Women in Educational Work," I desire to speak about four things: First, Needs; secondly, Opportunities; thirdly, Privileges; fourthly, Qualifications.

(1) Needs. The fact that there is a crying need for the service of educated women in heathen lands goes without saying; I need not demonstrate that need. Free from some of the cares that burden our brothers, as, for instance, public ministry and the oversight of native helpers, we are at liberty in a peculiar sense to throw ourselves into educational work. There cannot be missionaries enough put into the field to work for the great mass of people now in darkness. That work must be done by the native agency, and it must be an educated agency. Educational work must stand at the front.

In China, if teachers from among their own people are to prepare for the work, they must be well educated, and this can only be done

by careful supervision on the part of foreign teachers; schools must be opened, station classes taught, and teaching must also be done in homes.

(2) Opportunities. They come on every hand. Where shall the women work? Everywhere: teaching in homes and villages, but, above all, in schools for girls, both day and boarding, thus bringing the poor, neglected girls within the influence of our lives, made bright by the light of the Gospel, — bringing light and joy into sad and darkened lives. Who can begin to estimate the amount of good done for the uplifting of heathen women through boarding schools! Perhaps this, more than any other, is our grand opportunity.

Another opportunity is teaching and training those who are to be the future mothers in China. It is all in the cause of education when the teacher sits down by the side of her heathen sister in her untidy home, and tries to fix in her mind a simple Christian truth, leading her on, step by step, until she desires the education, if not for herself, then for her little ones, and her consent is gained that they may take regular lessons in the home. Then, as they improve, the desire naturally comes to enter the boarding school. The many years spent in close companionship with a loved teacher, whose life is watched and studied, does tell upon these young girls, and we have often seen the evidence of our influence in the homes which in after years our pupils make. Truly, we have had the evidence of the power of Christ to change the whole being.

Station classes constitute another department of regular instruction. Burdened with family cares, it is almost impossible for heathen women to make much progress while in their own homes; but if brought to *your* home for systematic instruction, they quickly respond to the teaching given, and their hearts and lives expand under the influence of the Gospel.

Finally, there is an opportunity for educational work among boys' boarding schools, where your life and influence will tell upon those who are to stand in the forefront of Christian work in the near future. A lady of our mission is both instructor in the theological seminary and teacher in the college, besides being a worker in the girls' day school. Who shall say that we do not have boundless opportunities for work in educational lines in foreign lands!

(3) Privileges. We find it a privilege to work for Christ everywhere and anywhere; but doubly is it a privilege to work for Him in the dark places of the earth. It is then, if ever, one realizes what Christ has done for us, and the precious privilege it is to tell of His love to others. I know of no joy greater than to see the light come into the face of a dull, sad, heathen woman as she begins to realize

what Christ has done for her, and that the new life in Him is for herself.

Do not look upon the leaving of home and friends in the light of sacrifice. Is it not a privilege to give to others of the love Christ has given us? If we live up to our privileges in this respect, we shall certainly find it is "the manifold more in this present life." Dear sisters, did you ever try to fathom the thought of the privilege of being "co-laborers" with Him?

(4) Qualifications. As to our qualifications, do we any of us feel we are quite fitted for such blessed work as Christ puts into our hands? No, certainly not, when we try to do it in our own strength. But we are not bid to try in our own strength, but in the strength of Him who has said, "My grace is sufficient for thee: for my strength is made perfect in weakness." First of all, there must be a consciousness of nothing in ourselves, but that all must come from Him. There must come the deep yearning for souls which shall see in every one we teach a soul that Jesus loves, and for which He died; also, the patience which will make us willing, even while we long for fruit, patiently to wait for it, assured that the promises are all to be fulfilled in God's own time.

Love for souls, patience with the stupidity and indifference of the heathen, a cheerful disposition that will always find a bright side to everything, a living faith in God's precious promises, a courage that shall take us forward, trusting that He who said, "Go ye" and "teach all nations," also said, "Lo, I am with you alway."

Miss Gertrude S. Bigelow said:—

The work of the missionary in Japan is to a great extent the educational work. For this there are two reasons. The only way we can obtain an entrance into the interior is by teaching, therefore, it is necessary that every missionary who wishes to get into the real country be willing to teach. Then there is a second reason. After we educate young men and young women, they can go out and do work better than we could, because, though we may learn to talk the language, we speak at a disadvantage; hence the attention is often turned from the message to ourselves. A year ago last summer I went with a friend to a small island on the west coast, where we conducted women's meetings, children's meetings, and general meetings. There was a young girl who had been educated in a mission school. She thought she was the only Christian, but every Sunday she gathered just as many children as she could, and taught them; and when the church was started there, some of those children were the first ones in the church.

Nominally, Japan enjoys religious toleration; but, as a matter of practice, the Christian religion has not the right of way in the normal schools. As a natural consequence of this prohibition, the trained native teachers are mostly agnostics.

In public schools religion is forbidden to be taught. Morality is taught. As a consequence, nearly all of the young children of Japan are growing up to be infidels. In our schools we are teaching the Bible every day, with other text books, and if we can get hold of the young children, we won't be afraid of the future for them. When a Japanese girl gets so she can read an English book, a new world is opened up for her. In Japan there is nothing fit for a girl to read at all; there is no song that is fit to be sung. So, after they are educated, a new sphere of usefulness opens up to them, where they exercise their talents as trained nurses, besides engaging in various branches of industrial work. The fact that most conclusively demonstrates the success in educational work by women in Japan is the constant demand from all parts of the empire for their services as teachers, doctors, and editors.

Miss Groenendyke said:—

In Africa we have found the key for the solution of the educational problem. We must have native workers, and it is through this educational department that we are going to get them. We must educate them; we must train them. I had to learn that from experience on the foreign field. I found that my mission was to eleven young men, and I sat down to work for eleven young men, and thought, have I come all this way to Africa to instruct eleven young men? These young men had been in the mission from three to five years, so they had been in the school very little, and were not very well advanced so far as the educational part of the work was concerned. I thought, certainly these young men cannot do the evangelistic work as well as if we had missionaries from America and England to come out here. I found I was mistaken. The sons and daughters of Africa can better do the work than any white man or woman that I ever saw. I am accustomed to count one native worker equal to ten white people. I taught these boys through the week. On Sunday morning each boy, taking a helper and some one to help them sing, would go just as far as they could go, returning at two o'clock in the afternoon. We found that these eleven young men, and later this number was reduced to six, in the three and a half years I was there, reached an average of one thousand people every Sunday, some Sundays reaching as many as six thousand people, taking to them the Gospel in their native language, and illustrating in a way they could understand.

I want to say to you to-day that on the west coast of Africa women have a decided advantage as laborers. We can thank God that the people with whom we labor there never knew a bad white woman. They have known many bad white men, but never a white woman who has not elevated them by her influence. As we go to these people, it brings out their sympathies. They readily accept the message from a woman, while they will doubt a man, thinking he is trying to catch them for slaves, or send them rum, or something of that sort. He has to prove himself before they will accept him, but when a woman goes to them they are ready to accept her word.

## CONFERENCES OF SPECIAL FIELDS.

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### CHINA.

FRIDAY AFTERNOON, March 2, 1894.

The Rev. Harlan P. Beach, Chairman.

A devotional service was led by Rev. Mr. McCarthy, of the China Inland Mission.

#### PAST ACHIEVEMENTS IN CHINA THE FOUNDATION AND THE GUARANTY OF FUTURE SUCCESS.

The Rev. R. T. Bryan, of the Southern Baptist Board, said:—

The results of missionary efforts in China, as I have observed them, may be given under three different heads: (1) The Preparatory Results; (2) The Sowing Results; (3) The Reaping Results.

(1) The Preparatory Results. I would call your attention to the opening of the doors. Fifty years ago the prayer that went up from every heart to the throne of God was, "Oh, God, open the doors of China." But we do not make that prayer at the present time; it is unnecessary. And when we were sent out from the Conference of Shanghai in 1890, we were all requested to say everywhere not to pray for open doors, but to pray for one thousand missionaries to enter the open doors. Not only the great doors of China have been opened, but the little ones, so that the messengers of peace can go all over China and preach the Gospel.

The next point to which I call particular attention is the enrichment of the Chinese language necessary before the Gospel could be preached in it. You can see that a language which had expressed nothing but heathen ideas for thousands of years would not be broad

enough to teach the truths of God. During these years of preparation the missionaries, as they have translated the Bible and written tracts and explained these things in schools, have enriched the language greatly, and made it a better medium for the expression of God's thought. In fact, in some places in China it has been necessary for the missionaries to make a language,—to take the spoken language and reduce it to writing and then translate the Bible into the language. And what has been done in this respect I think it is not possible for us to conceive.

Again, great things have been accomplished in China in the introduction of Christian music. When we went to China we did not find music there fit to sing the songs of love: hence it became necessary for all the missionaries going to China to translate their hymns into the Chinese language, and then to teach our Christian people to sing the songs that have stirred our hearts. One of the most enthusiastic meetings I ever attended was just before I left Shanghai. We were in a large audience room, about the size of this, and more than three hundred converted Chinese stood up and sung that old familiar song, "I will arise and go to Jesus." It seems to me, dear friends, that we can get no true conception of what it means—fifty thousand men and women brought out from the darkness, following the Captain of their soul, and singing as they go the songs of redeeming love. I believe it would hardly be possible to estimate what the introduction of Christian music into China means.

A marked increase in the number of missionaries marks another grand result. About sixteen hundred consecrated missionaries have left their homes and gone to this land to tell them of the Lord Jesus Christ. We find that the number of missionaries has been more than trebled in the last fifteen years, and I think the old missionaries here bear me out in saying that those sixteen hundred missionaries have not only swelled in numbers, but they have gone upward in their standard of spiritual life, just as you have gone upward here in this home land. What does it mean—sixteen hundred men and women growing in grace and in the knowledge of the Lord Jesus Christ? God only knows!

Another result that has been accomplished is that the way for the missionary has been made so much easier. I feel that the young men and women who go to China in this day, when they think of the struggles of older missionaries, ought to lift their hearts and hands and say, "Bless the Lord, O my soul," because of the easy road spread out before them. We have not only had the way prepared in the matter of the language, but in learning more of the nature and character of the people and how to adapt thought to their minds. I remember one day while walking the streets in a Chinese city with Dr. Hudson

Taylor. As we walked along he said in his quiet way: "Brother Bryan, the learning of the Chinese language is less than the smallest half of what we have to learn. There are the people whom we must learn." And he went on to say that notwithstanding the fact that they knew so little about the Lord Jesus Christ, it was not best to stand up and harangue them for an hour or two. But to take a central thought, and for fifteen or twenty minutes carry that thought to their hearts. These things were worth more than gold to me. We young missionaries can sit at the feet of these older missionaries, and know things in a few hours that took years for them to learn.

(2) The Sowing Result. We find that the seed has been scattered here and there in many ways. Sometimes the preacher has stood upon the pulpit, sometimes in the street chapel, sometimes in the open, sometimes on his boat, sometimes in the Chinese houses; sometimes, with his native brothers and sisters, going out in the morning, sometimes before the sunrise, going all day and until bedtime, scattering seed here and there; sometimes going out weeping, sometimes rejoicing; sometimes on the mountain top, sometimes in the valley. We have gone here and there, and with God's help we have scattered seed all over the old Empire. I saw a statement the other day that was so dark and discouraging that I thought I wanted to tear it out of the book and throw it away. It was that there are yet one thousand million heathen who have yet to hear the Gospel. And the thought came into my mind, what have these sixteen hundred missionaries been doing over there in China all these years, if that be the case? But that is not the case. In China alone the Gospel has been preached to millions; not only have fifty thousand people been brought inside, but there are many other thousands not far from the kingdom of God.

(3) The Reaping Results. We have reaped infidelity. I don't mean infidelity so far as God is concerned; but, through the work of the missionaries, the confidence of many millions of the Chinese people has been shaken in the gods of wood and stone; and when they pass to that state of infidelity, they are ready to step into the truth as we preach it in Jesus Christ.

We have also reaped a changed attitude on the part of Chinese people. Dr. Taylor said last night that the China of forty years ago is not the China of to-day. The Chinese people to-day do not fear, and hate the Gospel as they did when the missionaries first went over there. I notice a change in that respect within the seven years I have been there. I found that just before I left there, I could get around and make a bargain for the use of a shop as a preaching place, and I could place my tracts on their walls and leave them there when I left.

Again, we have reaped in China about fifty thousand converts. The ratio of increase in the last thirty years is about eighteen hundred

per cent; and if they keep on increasing in the same ratio for one hundred years, it will give us three hundred million Christians, and China will then be brought more thoroughly to God and more thoroughly Christianized than this land of ours. We have over one hundred and fifty churches in China, and nearly one hundred of them are self-supporting. And I believe that each year brings us growth in the standard of our native Christians. I think I am safe in saying that if you will take fifty thousand converts from any part of this country, our fifty thousand in China will compare favorably with them. I wish I had time to speak of the great future outlook that rises before us this afternoon. China is like the rising sun, that I believe will soon rise to its mid-day effulgence and glory.

#### CHINA : HER POSSIBILITIES.

Rev. Gilbert Reid said : —

I didn't know exactly what niche I was to fill in this scheme. I see that Mr. Bryan is the historian of the occasion and I am the prophet. I have always been a peculiar kind of a prophet. As to prophecy concerning the destiny of China or missions in China, we find quite a difference. The destiny of China is uncertain ; the destiny of missions in China is certain. The latter is based on Divine authority, and the former is the result of human conjecture. The latter is full of ultimate triumph and success. But, as to the destiny of the Chinese nation, there is the possibility of a glorious future ; but there is also the liability of downfall and disaster. Judging the Chinese nation from the last four thousand years, with that irresistible trend and momentum of Chinese character, with her power of resistance, with her prominence and with her solidity, it certainly seems that the Chinese nation would be able to preserve her own independent sovereignty for many a century to come, and that, under the blessings of Christianity, with those benign influences which come from the providence of God through this blessed religion of Christ, the Chinese nation surely ought to be able to go on prospering and to prosper.

When we consider the missionary organization, we find that it is more or less moulded and modified by certain checks and assistances. It is modified by surrounding circumstances, and hence we have a social and political aspect of the work. While it is true that the missionary goes through the foreign field as he labors here at home, for the purpose of individual conversion, it is also true that there is that national aspect, that he has to seek the preservation and the prosperity and the success and the salvation of the nation to which he goes. And in the good providence of God, when we look at these various nations of the

world, we find a glorious opportunity for the Christian missionary in that old empire of China.

When you consider that young man that sits on the dragon throne in Pekin, he rules something more than these nineteen provinces of China. These surrounding countries are also ruled by that young man, with the aid of the Empress Dowager, who for the last thirty years has held the reins of power in that empire, and might be classed with Queen Victoria, the two ruling together the largest number of people on the globe. And when you find that that young man in China is able to-day to rule that kind of a cosmopolitan nation, the Manchus of the northeast, the Chinese in the eighteen provinces, the aboriginal tribes and the people of Thibet, it shows a power and solidity in that nation, which, when that nation is converted to Christ, will make it the greatest evangelistic nation in the world. When you see their power of emigration,—going to Japan for instance and taking the power of commerce in their hands,—what will it mean when the Chinaman has become a Christian, going abroad to other nations as a means in the hands of God of converting these nations to Christ. Just as the Anglo-Saxon race is the great missionary race of the Occident, I believe that the Chinese race is destined to be the great missionary race of the Orient.

But we notice this fact concerning the Chinese Empire as a means of hope and ultimate success: There are eighteen hundred cities in China, twenty-two of which are treaty ports, and twenty-two cities also being capitals. Every one of those eighteen hundred cities is a center of influence as no city in any other nation is, for all the political influence is centered in the city. In all but two of those twenty-two treaty ports missionary operations have been begun, and all but three of the provincial capitals have missionaries engaged in service in those cities. But the larger majority of cities in China are still without a missionary of any denomination or of any society of Protestantism. Providence has placed in our hands as Christian missionaries the opportunity of organizing work in central places, from which the gracious influences of Christianity can permeate all the section around; and when we seize the central places, the districts and the prefectures and the provinces may be conquered for Christ.

And then, when you consider the political system of China, there is also hope for the future. The Chinese people are divided into two classes, the leaders and the followers; and there is not the distinction, as you find in India, of the caste element. Those who are the leaders may have been brought up from the subject class. The ignorant man may be educated, and become the man of prominence and power. But everywhere there is the recognition — this man is a leader, that man is a follower; this man has the influence, that man is without influence.

And it is possible not only to convert the individual soul, but it is the possibility, under the providence of God, to convert these men of influence in China, and turn their influence unto the evangelization of their fellow-countrymen. As David Livingstone says, "However much we may reckon on the importance of the salvation of the individual soul, it is not to be measured in comparison along with the spread of truth throughout a whole nation." And so, in the Chinese Empire, when we once begin to take these central places of influence, and hold these men of influence, and then by the missionary organization use this whole influence of place and of men for the evangelization and the salvation of the empire, you have something more than the foreign missionary at work: you have the foreign missionary organizing the work, and through native agency assured of ultimate triumph of Christ's kingdom in that empire. That is what I regard as the great hopefulness of the missionary cause in China—that we go out there to organize the work. You are not going out there to preach the Gospel to all these heathen yourself; you would have to send more missionaries to do that. But if you are going out to China, you have the power to so organize the work that, with greater rapidity and with greater assurance of success, and through native helpers and teachers and pastors, China may be converted.

Now, one other word, in conclusion, as to the hopefulness of the future. We have fifty thousand communicants in China and one hundred and fifty thousand adherents. Outside of that, I agree with Mr. Bryan in the statement that, while there are one hundred and fifty thousand who may class themselves as adherents, there will be another one hundred and fifty thousand at least who believe that Christianity is true, that Jesus Christ is not only a sage but a Saviour; but on account of the hostility of their neighbors, and from fear of them and of the *literati* and of their own rulers, they do not confess Him. The leaven is at work wherever any of our constituency of one hundred and fifty thousand are found. We have native pastors, helpers, teachers, boys' schools, girls' schools, colleges, theological seminaries, and sixteen hundred missionaries. We have now gone forth to the battle. Heretofore it has been a skirmish: now we are going to seize the old bulwarks that stand up there with their tremendous walls of resistance; and with all that hostility standing there glaring at us from the top of the walls, we wonder how they will be converted to Christ. Toil along patiently; show forth the spirit of the Master; help your fellowmen; speak the kind word; do the kind act. Even those mighty bulwarks of Confucianism, and Buddhism, and Taoism, and intense national conservatism and prejudice, and literary arrogance, will yield to the power of Christ by and by. The bulwarks are conquered, not by war or hatred or antagonism or revenge, but by loveliness, by gentleness, by

kindliness, by sympathy, by patience, by humility, by faith in God, and by the power of God's Spirit. As surely as God's promises have been fulfilled in the past, so shall they be fulfilled in the future, when those from the land of Sinim shall also be saved.

#### WHAT A WOMAN CAN DO ON MEDICAL LINES IN CHINA.

Miss C. H. Daniells, M. D., of the Northern Baptist Mission of Swatow, said:—

What are the results that we found in our dispensaries in our medical work in China? In answering this question I recognize direct and indirect results. Prominent among the latter is the influence upon men who are reared with the degrading estimate of woman which always accompanies idol worship. When an intelligent Christian, well skilled in medical science and practice, calls to the dispensary the neglected woman, and is as thoroughly in earnest to secure her recovery as that of her husband, son, or brother, the "head of the house" wakes up to the fact that a woman has a soul, and that her life ought to be something beyond a life of servitude. Not long since, in one of his unique sermons, my pastor showed to his people that when Christ stood before Pilate it was not Christ, but Pilate, that was being tried. So, it seems to me, regarding the condition of things in those lands where woman's degradation is so universally recognized, it is truly *man's* degradation that is being proven; and the small dispensaries, from which go forth so much of the Spirit of Him who came to save, are mighty instruments for enlightening the sentiments of those oppressive sons of earth.

The direct influences upon woman are many. The Chinese are a suspicious people; and they are not suspicious of the foreigner only, but of everybody and everything. When we consider historical facts we may justly esteem that people for this very suspicion, for no nation of this earth has been called to learn such severe lessons of duplicity, dishonor, usurpation, and knavery, as has China in intercourse with foreign nations. It would be a stupid, dead people who would not be on the alert in future contact. But they are terribly suspicious of each other; and I know of no instrumentality for better disarming this than the dispensary and hospital.

The women come to these hospitals and dispensaries and bring their children. At first they are timid; soon they become confiding. They leave the dispensary when the physician leaves; they follow in companies to the boat, and along the river banks as it moves down the river. They have caught a faint glimpse of the loving Spirit that actuates work of this kind, and, rejoicing in relief from pain, they recognize the visible good that quickly touches the heart; and thus the way is paved for giving them the Gospel in its power and in its beauty.

I can never forget a woman who came to my hospital in all the debasement of her heathenish ignorance, and who, while remaining for a time in order that she might be operated upon for a cancerous tumor on the eyelid, became interested in what my excellent Bible woman had been saying to her. The woman began to be interested in the Gospel, and she heard it from day to day from the lips of the Bible woman, who was a very faithful character. She said to her one day: "I believe that that Gospel you have been preaching to me is the true Gospel. But there is just one thing that stands in the way of accepting it. Ten long years ago I made a vow to a priest that I would eat no meat, and I have never broken that vow, and I cannot break it. That is all that stands in the way of my putting aside my heathen religion. I can give up the gods, but I don't know how to break this vow."

The Bible woman said: "When the Heavenly Father teaches, He shows every bit of the way. Now, let us go and ask Him what you shall do in order that you may overcome this, that you may break this vow."

And so they went together in private prayer for a long time, and then a little consultation, and they came back to the dining-room where there had been prepared food in the eating of which the vow should be broken.

The old woman turned to the Bible woman and said, "Won't you prepare this? Won't you take the leading steps in breaking this vow for me?"

"No," she said. "When your heart is right before God it will be an easy matter. Take hold and eat that food and break your vow."

Then the opening up and the enlightening of that mind was perfectly wonderful. I wish I could picture that woman to you to-day. She was about seventy-five, under size and slight. There she stood upon her little bound feet, hardly able to work because her poor feet were so mutilated, and yet a woman with a tenacity of purpose that is so characteristic of the Chinese. She went on, day by day, and received instructions and came out so bright and cheerful and happy, and then she said, "I want it understood in my family that henceforth, under all circumstances, I put aside every form of idol worship." She called her son-in-law and daughter down to the dispensary, and when they came she gave them instructions as to what should be done. She went to her home after a while and there her work, feeble as it was, began among her most intimate friends, and in a little while she had told the Gospel to a great company. Soon she was taken sick, and she said to her children, "Remember, that no worship shall be kept up for me, no ancestral worship, no heathen rites shall occur over my grave. I will be buried as a Christian." And she made them promise this. That woman died and left an influence that was powerful. And this work

was one of our cases of hospital work. When a student in college I heard that brilliant colored lawyer, John M. Langston, speak. It was the occasion of a reunion of some kind in Oberlin, and I shall never forget the thrill of admiration of the man and of glory in the institution that filled my being as he said, "Oberlin taught me my manhood." And so may I say of the dispensaries — they teach women their womanhood. All along the earthly career they have been taught that China and the Chinaman are of matchless importance. They have held most exalted reverence and paid sincerest homage to her gods; they have heard with wondering ears of her sages; and they have gone forward in the duties of a very crude form of domesticity, without the least suspicion of the exaltation there is in God's womanhood, and much less of their own priceless fortune in this God-given inheritance. A well trained Bible-reader exalts the duties of motherhood, wifehood, sisterhood, and awakens a desire to become a more thrifty, amiable woman. It is a slow process, but thousands of women receive their knowledge of a Saviour in these dispensaries who would never come within range of Christian influence but for these.

I was favored with a Bible-reader who, as a heathen, learned to read, stimulated by no less motive than the ability to tell fortunes. But the Lord, whose loving eye was upon her, even in her idolatry, led her out of it as truly as He led Abraham from Mesopotamia, and all through her work in my dispensary and hospital she showed the superiority which results from great struggles in receptive minds; hence she was able to aid such as came under her influence in the waiting room, and to leave with them impressions which they carried to their homes and which would give to their domestic life a brighter tinge, visions of nobler living and of rest in the risen Redeemer.

#### WOMAN AND HER WRONGS IN CHINA.

Miss Geraldine Guinness said : —

We want to be real practical, and come right to the point that was started here at the beginning of our meeting. Why should I go to China? Let me just give you three reasons that come into my mind. One reason is because a million a month in that great land are dying without God. Can you picture what it is to die without God? Can you imagine it? I never could before I went to China. I never could until I stood by the deathbed of many and many a woman in that land, and saw what it really means. You cannot imagine it. I have sat upon the earthen floor of a Chinese hovel all through the long night, and hour after hour, watched the gradual flickering of the lamp of life as I counted the pulse beats of a heathen girl. I have sat there when

all the people in the house were sound asleep, when the mother in the next room was smoking opium, and left the dying girl to us alone; and if we had not been there, she would have been by herself in the darkness of the outer room, where they had put her to die. And there upon the ground, with her head upon my knee, hour after hour through the long night, it has been burned into my soul what it is to die without God.

There is one sitting here in this audience this afternoon who was with me far in the heart of China, in the Province of Honan, in a scene I shall never forget. I had been called out one evening to an opium case: a woman had taken opium; we were sent for to save her life. We went to the courtyard of the house, and I saw a young woman sitting in the courtyard nursing a baby. They said that was she. I was surprised, she looked so well. She had a little child in her arms. I said, "Take away the baby." I gave her medicines. Her husband walked up and down the yard with her, to keep her from going to sleep, and I thought all would be well. For about half an hour I watched her, and there was no sign of the medicine taking any effect. We gave stronger medicines. Then I became rather anxious, and sent for the friend that is here this afternoon. Quite suddenly, as I was watching the patient walking down the courtyard with her husband, she became rigid all over, and just fell upon the ground. I could do nothing. I saw in a moment that she was dying. I was taken by surprise, it was so sudden; and there she lay, just beyond the reach of our help in a moment. The quantity of opium she had taken was so great that nothing could be done for her. She passed right away before our very eyes, a heathen soul that had never heard of Christ, into a Christless eternity. Oh, as my heart was wrung with sorrow, I felt again what it is to die without God! Will you think over it? Sometime, in the quiet of your own room, kneel down and think of a thousand every hour, in that great land, dying without God! Will you think of what lies beyond that, and then ask yourself, "Why should I not go to China?"

Another reason, because 300,000,000 in China are living without God. Oh, brothers and sisters, can you picture what it is to live without God? Have you ever thought of it, to have no hope for the future and none for the present, to have no refuge in our sorrows and cares, to have no heart of love to turn to in bereavement and loss, to have no stronger arm than our own to lean upon, to have no light at all upon the great beyond, to have no Christ, He who is the Light of life, the joy of our hearts? Can you imagine what it is to be without Him? Will you upon your knees picture to yourself a life without God?

And what is the life of the women in China? As little girls, they are happy enough. In their fathers' homes they are kindly treated, as

a rule. But very early in childhood sometimes, they are sent to the home of the mother-in-law, not to be married, but to live under the care of the parents of the boy to whom in subsequent years they will be united in marriage. And there how terribly they suffer sometimes. I will tell you what I have seen. One bitterly cold winter morning I heard the cries of a child. I looked out down the hill and a settlement of houses below where we were living, and I saw a little daughter-in-law about eleven years old, who lived in a cottage below. We knew she was unkindly treated by her mother-in-law and father-in-law. I saw the man, a tall, powerful Chinaman, drag that little child out into the snow without any clothing, and beat her violently with the branch of a thornbush. I heard that child's cries, and sent down to try to interfere. I knew that sort of thing was going on in hundreds of homes from end to end of China. Oh, I could tell you so much of what I have seen right along that line. But perhaps they stay at home with their own parents until they are married. Have you ever thought what it is like to be married to a man you had never seen, who was very likely an opium smoker, or a gambler, or vicious? Have you ever thought what it was to be taken from your own home, and set right down among strangers, with no welcome, no love, no privacy, no protection, in a heathen family, far, perhaps it may be, from your own friends and circle? You can't imagine what the lives of the women are in China when they are married and have their children growing up around them in those heathen homes. Oh, the sorrows of those women. I remember sitting one night with five or six ladies in a Chinese house. They came into my room, and were sitting around the fire, and I was telling them about Jesus. One old lady leaned forward to me, and said, "We like to hear these things; it makes our hearts feel wider when we hear these things that we have never heard before." Oh, the narrowness, the oppression, the darkness of those lives!

One more thought: Why should I go to China? Because the Lord Jesus Christ is there and wants me. He is there in those dark homes; He is there in those great heathen cities. He is there: He knows every want of the hearts of all the millions in all that mighty nation. He is there; and He wants you, and He wants me. He cannot now, as He once did, walk up and down among men. He cannot go to the sorrowing and wipe the tear away; He cannot speak the words that no man spake. He wants you to do that for Him; He wants me. The Lord Jesus Christ is there: He knows the sorrows of those hearts; He knows their needs; He knows that you can help them; He knows that through your life and through your lips He can bring life and blessing where there is nothing but darkness and sorrow. He wants you there. I don't know what province it may be in or what city, but I know that

the Lord Jesus Christ wants scores of you in China. And when He gets you there, He will teach you so much of joy and sweetness of His presence in loneliness and sorrow, that you will praise Him through all eternity that He gave you the privilege of living His life over again in the power of the Spirit there where you are needed so much.

I will leave this thought with you, the advice of John Wesley to the young man who came to him and said, "What shall I do with my life?" "Go not after those that need you, but after those that need you most."

Rev. Henry Kingman, of North China, then spoke as follows, about —

#### THE NEED OF MEN AND WOMEN OF LITERARY TASTES IN CHINA.

Every stage of this work is evangelistic; and the kind of literary work of which I have to speak is the sort of work which has been done for the salvation of a class of people which are now not accessible in most places in China. The other day, in one of our Eastern seminaries, a young man was saying, "Is there any need for men of literary tastes in China?" He was a man of more than usual intellectual capacity. He accepted it as a talent given by God. He wished to place it where it would tell in the largest degree. He said, "Do you think there is a place for me, particularly with my special lines of work, in China?" It is in answer to this question I have been asked to speak.

I think there is a great place for this class of men and women. Of course they are needed in India and Japan; but, considering how very little has been accomplished, and how vast is the work to be accomplished, I think there is no field in the world where men of literary tastes are so greatly needed as in China. First of all, to provide a literature that shall reach the better classes of people, to whom most missionaries now make no attempt to carry it, because the way is not open. During the five years I was in Tien-tsin, I don't know of a single case where an individual of the better class of rich, influential men of position and power ever came within the influence of missionary boards. During the twenty-eight years these boards have been there we have not touched with the extremities of our fingers that class of people who represent the best element of society, the *literati*. They hate us intensely; but many of them love their own people, and subscribe largely for the poor and needy in Chinese cities. I have more than once heard from missionaries these words,—not only that they have not yet done anything for the better classes, but that they did not care to bother with them; that the way was so difficult they had not the time to give it consideration.

The Honan placards have been traced to our enemies, the *literati*. There is no question but they had been scattered in every market town of that province. There can be no question but that this told of the height of that wall of suspicion, fear, and hatred that rises between us and the better classes. Now, how may this wall of suspicion be crushed? Mr. Tenney, of Tien-tsin, who has been for many years the tutor of the Viceroy's son, and knows the complexion of affairs in the Foreign House, said that out of three hundred officers there were but three men who did not believe the truth of the infamous charges brought against the missionaries, chiefly the Roman Catholic missionaries. Most of them believed them altogether; and there are but three out of three hundred who did not believe that those charges are true. He attempted to reason with them; he showed them how impossible it was that the foreigners should thus cut out eyes to make chemicals, or cut out hearts to prepare silver with. But they said, "We have the absolute proofs"; and they brought out as a proof the letter of the magistrate of Nanking, who had himself gone and inspected the graveyard of one of the great cathedrals, and said that he had himself seen the proofs of these outrages. He wrote this over his own signature. And they said, "We have the absolute proofs." This, of course, is ignorance. How are they to be reached beyond this wall of ignorance?

The work is being done by such men as Dr. Farber, and other men of this character, who are able to prepare works written in a style acceptable to the literary men, and which are undermining and breaking down these walls of separation.

At the great literary examinations of China you may see every two or three years this scene: The helpers wait at the outside of the examination halls for the students as they go out. There is presented to every student as he leaves the examination hall a little packet of these books, showing how intimately the blessings of civilization in Western nations are the product of Christianity, showing them how groundless, how baseless, how false is this suspicion. They take these books. Last year in many thousands only three or four did not receive them. They take them home and read them. There is a field for men and women of literary tastes to provide that class of literature which seems to be absolutely essential, and which must be provided in far greater variety to reach that class of men.

A second thing is the need of literature to reach the common people. A chapel preacher speaks with but a single voice; a man like Griffith John speaks with a million voices. There is no man in China I suppose like Griffith John, in the vastness of the influence he has had upon the people in China. Griffith John has been able to multiply these tracts which have been distributed by the million through China.

There are many hundreds of colporteurs distributing these works through China.

But there is nothing more difficult than the writing of a good tract, and in the north of China there is no need more imperative than that of more literature and better literature than we now possess. We ought to distribute tracts broadcast among the people to whom we go. We want to be able to preach the Gospel to hundreds of those who will never enter chapels, but who by these itinerant colporteurs may be brought under their influence and reached in this way by the sermons of the best and most earnest Christian minds that are now in China. We need more men and women who will provide for us this class of literature.

There is another thing: The deeper is our respect and veneration for the Word of God, the greater should be our care that we should give that Word to the people to whom we go, not endeavoring by periphrasis to smooth down the difficult places, but to give the very Word of God as nearly as we can, to reproduce intelligently the original manuscripts. How invaluable is the work of the revision of the Bible that is now going on in China. We need the very Word of God, and there must be much study and care placed upon this line of work. So there is urgent need for the best talent that can be given to the work. There is work along a variety of lines which calls for men of distinctly this character and this sort of fitness.

Have you high intellectual talent? Have you literary tastes? Where is there a broader field anywhere than among the vast multitudes of these needy men of China and in the Church of Christ which is now growing with these rapid strides?

#### THE EDUCATOR'S OPPORTUNITY.

The Rev. A. P. Happer, D.D., said:—

The opportunity for the Christian educator in China or any place else will be very much in accordance with any one's estimate of what the province of an educator is in every country. And your idea of what an educator in China is will depend upon what your conception of a Christian educator in this country is.

Now, then, the opportunity in China, first, is that there are people to be educated. If ever you go to China or India and have to cross the ocean, when you go on the upper deck of the steamer and look out, what do you see all around you? A waste of waters. And if you ever land in China and go into the interior, wherever you go you will see all around you a mass of population. Taking the population of China at 300,000,000, and that of the United States at 65,000,000,

there is one college to 943 of the population in America, and there is one student in China to every 150,000 population. If you take the number of students that are in academies and colleges together, there is one student to every 151 of the American people. And if you will take at the present time the number of Chinese youth that are in Christian schools under missionaries of some grade,—don't confound them with colleges, but common schools, Christian schools of any and every grade,—there is one child in school to 5,000 of the population. You see, then, the opportunity for the Christian educator in China in regard to the number of the people.

Then, what other opportunities are there? Secondly, there is a desire on the part of people of China to be educated by the Western men, by missionaries. Thirdly, there is no country in the world where education is more highly appreciated or educated people have more influence than they have in China. Fourthly, there is no other heathen land where the facilities given by those in authority to those that have an education are so great. You don't appreciate that; but when you come to see your converts, and others that profess Christianity, with no means of employment that will give them a support, you will understand the value of the openings by which educated men may be able to support themselves in respectability, and in the observance of their Christian duty. The Chinese government has opened three services freely to Christian educated converts. These are: The customs service, in which there are several thousands of educated and trained men in employment; and they can keep the Sabbath in that profession: for the Chinese, though a heathen nation, in all their customs offices observe the Christian Sabbath. Secondly, the telegraph service is all open to converts that have an education; and they keep the Sabbath. The Chinese government has said to the Christian University in Pekin, under our Methodist brethren, "Your pupils may be employed and they may keep the Sabbath in the service." Thirdly, the medical service in the army and the navy is open to them. And last fall, when they commenced the construction of a building for a medical institution in the city of Tien-tsin, under the direction of the Bismarck of China, Li Hung Chang, he sent down to Shanghai, in the place where Christian education has been most observed, and gathered up a dozen young men who had had an English education to come and be students of medicine in this new college. They have a Torpedo Service College in Tien-tsin, and they are taken there. And so I say in the Chinese service there is an opening for Christian young men.

Now, remark this: in no country can the Christian Church have control of the complete education of the people until they have in their hands the sources of education for the higher schools in every department of life, professional and secular, or whatever it may be. I

remarked before that there was no country in the world where the educated man had such influence as in China. The educated men are the ruling class in China. No man can be appointed to any civil office in China except those who are literary graduates; and the number of this literary class in China, that are virtually the rulers of China, is from two and a half to three millions. They constitute those who have obtained one or more of the four literary degrees that are conferred there; those that are in office, the officials of the empire; those that have obtained degrees and yet have not been appointed to office; and those who are in attendance upon examinations where they receive degrees. Those having not yet obtained degrees are the teachers of all the schools in China. They support themselves whilst they are attending, because these people do not go three or four years to college and then graduate; but these people that attend the examinations may attend them from fifteen years old to seventy, if they don't obtain the degree before that. And they continue to attend the examinations, and they are numbered amongst the *literati*, and support themselves by teaching in the common schools. They are officers of government or they are the teachers of the various schools in the country.

Besides these common schools scattered throughout all the country there are, in the various provincial capitals, sixty colleges, where lectures on the Confucian classics and instruction in political philosophy are given. Besides these branches, rhetoric, which comprehends the niceties of Chinese composition, is taught; an important subject and of great virtue: for by it they obtain their degrees. Their examinations are not oral: they do not consist in answering a series of questions; but their examinations are conducted by giving the candidates a subject for a thesis. Now, I say this is the great influential class in China, the ruling class. And they are not a class separate by themselves: they mingle with the whole body of the community; for these graduates are taken out of almost every clan or family scattered throughout the whole empire, and these graduates are scattered through the whole empire; and these literary men are a great opposing influence to Christianity in China. It is they that stir up the outbreaks against the missionaries and their work.

And now what say we to-day? How are you ever to take that strong citadel, thus manned by the whole company of two and a half millions of the most influential part of the population? You have all heard of what was known as the Tai-Ping Rebellion in China, an outbreak against the Government which commenced in 1850, and how by a *coup d'état*, in 1853, that insurrectionary band got possession of the strongest hold in China by coming very unexpectedly upon the city of Nanking, near the mouth of the Yang-tse-Kiang, the great central river-way of China. They obtained possession of Nanking, the old capital,

one of the strongest walled cities of China, having a circular wall around it of twenty miles in extent. These walls are fifty feet high and are thirty feet wide. And when the insurgents got possession of that, they held possession for twelve long years against all the armament which the Chinese Government sent against them, because they had a citadel. How did the Government at last obtain possession of that stronghold? They did a feat of engineering that the Northern army could not do against Petersburgh or Richmond during the attempt to take those cities. The Chinese Government mined under the walls of that stronghold. They planned secretly and mined extensively and carried in their powder, and, all unknown, undiscovered by the insurgent army, they held possession steadily; and when they had thus prepared everything they fired the mine and some one hundred or one hundred and fifty yards of the extent of the walls of that citadel fell down, and the government troops were able to rush in and take possession of the city. Now, if Christianity ever takes the citadel of China, it will be by undermining, by our schools and colleges and a Christian education, the system of education and institutions of China, and taking it by the fall of the walls of their own education.

#### THE OPPORTUNITY FOR THE EVANGELIST IN CHINA.

The Rev. J. Hudson Taylor said:—

Our Master could not stay in heaven and leave you and me out. That wonderful heaven to which we look forward was not heaven to Him, if I may reverently use the expression, while poor sinful man was far from God. And He is going to give His people the privilege of sharing with Him in the work of bringing souls to Christ. Not to a certain class, but to every one of the children of God, has He given the privilege of being fellow-workers together with God.

Remembering the word that I have heard this afternoon, we are not only to go where we are needed, but where we are needed most. Surely in China there is a very great need indeed. Much as I love China and long for it, I am not quite sure that that is the place where there is the greatest need; I fancy it is to be found in this great continent. I fancy there is a greater need in South America than there is in China; not that the population is as large, but that the proportion of laborers is very much smaller in South America. And there is a tremendous need in Africa too: there the degradation of the people is very, very great, and the saviours of the people are very, very few. And there is a very great need elsewhere in Asia. But with all this reservation, there is in China a very especial claim; for there is in the Chinese character that which makes a man, when he is thoroughly

converted, an evangelist himself. I don't think you can go to any part of the world where you can find a man or woman who is thoroughly converted who will more instinctively and naturally begin to win souls for Christ than in China.

I have traveled a good deal myself in China and nothing has impressed me more than the immense number of towns and villages. If you can get on an eminence and look around you, and have with you an intelligent Chinaman who knows the country, he can point out and give you the names of numberless towns and villages. There are many provinces of China in which I have never stepped foot, and I do not say that all over the country the density of the population is the same. The sparsely populated parts of the country I have been in, I would almost have concluded under certain circumstances that there were no people at all. But I have found that they have their market towns everywhere; and if you go into one of these market towns on another day than market day, you may see very few people there, and imagine that there are very few near you. But let market day come, and perhaps you will hardly be able to walk through the streets for the pressure of the crowd around you. It is something marvellous how people do seem to come from nowhere almost and collect together on the market days. And these market days are arranged systematically. They have no division of time into weeks, but you will find in one town that the market days are the 2d, 5th, and 7th days of the month, the 12th, 15th, and 18th, the 22d, 25th, and 28th; and on these days people come together in enormous crowds. Now, you could never get over all the little hamlets these people come from, but if you go to this place on market day, you have an unparalleled opportunity of getting people from many districts. And I could imagine there are very few places in the world where there is a finer scope for the evangelist than there is in China.

I wish I could give you some idea of the blessing there is in being engaged in this work. My own heart's delight is in evangelistic work. There is nothing more delightful than to see the interest with which the people seize the Gospel. I was standing by when my companion, an evangelist, was preaching on the parable of the prodigal son once; and it was most interesting to hear the comments of the people upon this parable as it was gradually unfolded to them. When the character of the prodigal son was spoken of, the people thought he was a bad fellow; there was no doubt about that. And then when the missionary began to preach of his determination to return to his father, some of the people thought, "He will be in for it when he gets home." But when they heard of the way in which the father received that prodigal son, some of the people said in my hearing, "Oh, there are no such fathers as this in China." And I am afraid there is a good

deal of truth in it. But, thank God, we have gone just to teach these people in China that there is such a Father for them. And it is such a joy to do it! But, dear friends, I do wish to impress upon you that there are unparalleled opportunities for evangelistic work of every possible kind; and that most successful kind of work, that perhaps is not quite so pleasing to the flesh as having a large congregation before one, the talking to ones and twos by the wayside—this is a very fruitful source of labor. May many of you go and prove it; and you will find that, as with the disciples of old, who were commissioned to distribute the bread and the fishes, there was a very large store left for the distributors.

Miss Mary H. Porter said:—

Do you remember that diagram we had this morning, that black sheet with one white spot in the center? My friends, that does not represent the thing correctly. It may as to the amount; it does not as to the distribution. Take that white spot and break it up into crumbs, throw it on the map, and you have the way the Gospel has so far reached China. Here a dot, there a dot, so small you would hardly see it in the mass, but yet meaning so much. We ask you, many of you, to go and help scatter a little leaven of the white on the great area of black.

Miss Gertrude Howe, of the Methodist Mission, said:—

We have been asked to reflect upon some of those soul-harrowing realities in the lives of our sisters just over the way. No, Miss Guinness, we cannot do it; it would crush our souls. Only the infinite pity of our Heavenly Father can even listen to those midnight moans of millions of Chinese girls throughout the greater part of China, as they press their aching feet against the cold walls and struggle to gain some moment of sleep from their misery. We cannot think of it. But we have another plan: we can do something; and that is the only way out of it that I know. And so it has been asked me, "What do you teach Bible women, and what are their duties?" But I am not going to answer the question at all. I simply invite you, young sisters, to go to China and find out something to teach Bible women, and you will find out plenty of duties for them.

Mr. Brock, of the Province of Gan-Hwuy, said:—

I would like to call the attention of the young men here to the fact that in the north of China we have something like ten millions of the Mohammedan faith, without one worker who sets himself to reach that

class in particular. And at the great conference held in Shanghai a few years ago the question was asked as to the number of converts among the Mohammedans in China, and only three cases could be mentioned, and two were spoken of as doubtful cases. So there is a field wide enough for any worker. You may think that the sixteen hundred missionaries have in a way grappled with all the work and there is no new work for you. There are ten million people, who, knowing God, have brought God's name into disrepute, because knowing Him they live not to His glory. Not only do they need evangelists, but also those with literary tastes, to prepare publications that we may scatter among them.

Mr. Shimmen, of Honan, said:—

The difficulty in answering the question as to why I should go to China, is not in finding an answer, but rather in selecting one of the many answers that come to the mind. If the question had been, "Why should I not go to China," then we might have room for thought as to the answer. If Queen Victoria were to give command to one of her regiments to go to India, if there was a question came into the mind of a soldier, it would not be, "Why should I go?" but, "Why should I not go?" One reason why we should go—speaking as I do for Canada, knowing that we have one ordained minister for every seven hundred people—one reason why we should go would be to leave room for others who are coming after us, at home, so that they may have someone to preach to.

Prof. Willis, of North China, of the Methodist Board, said:—

We are brethren. They are our people, our family. The people are possessed of the same sensitive spirits, and they are subject to the same sorrows, are oppressed by the same needs. They are people who, like us, are in bondage to the law of sin; are hastening on to the throne of judgment; have been redeemed by the atoning blood of Christ; are heirs in promise of the same immortality and of the same heavenly inheritance, and are conditioned by the same law of faith. How can they believe in Him of whom they have not heard, and how can they hear without a preacher, and how can one preach except he be sent? What has Christ been to me? That is what Christ would be to my Chinese brother and my Chinese sister. And Christ belongs to them, and we are but stewards of the manifold grace of God. It is required of a steward that he be found faithful. Chinese mothers have a right to know that God cares for them when their children die, and to know that of such is the Kingdom of Heaven. Chinese men and women have a right not to be afraid when they go down into the valley of the

shadow of death: they have a right to know that He is the rock upon which they may build.

Dr. J. A. Leyenberger, of the Presbyterian Mission at Shantung, said:—

I am asked to speak of the value of the services of the native helper. I wish to take this occasion to express my appreciation of the labors of the native helpers; I wish to bear tribute to their work. I do not believe there is a missionary who has been associated with a native helper who would not say the same thing.

By native helpers, I suppose, is meant to be included all classes, whether licentiates, evangelists, preachers, or colporteurs.

I was much struck with the uniform testimony during the last general conference at Shanghai as to the value of native helpers in the work. One veteran missionary said, "I am more and more convinced that China is to be converted by the Chinese."

Another venerable and experienced brother said, "We shall never bring the world to the knowledge of Christ through the instrumentality of missionaries imported into the various countries of the earth." One fact, which shows the high value we placed on the services of native helpers, is that missionaries of all denominations use them. It has become an axiom with the Mission Boards that mission work cannot be carried on without a native agency.

I wish also to take this opportunity to express my own high personal estimate of the labors of native helpers. Some of the happiest hours of my life have been spent in association with these noble and self-denying men; and I esteem it a great pleasure to pay this tribute to their worth. In doing this, I think, I only express the views of all missionaries. Our helpers are bound to us by the closest possible ties. If the work prospers, as it surely will, when faithfully, earnestly and prayerfully prosecuted, they enter into our joys; if the defection of some of whom we had high hopes causes sorrow and despondency, they share our griefs, and sympathize in our disappointments.

And just here I may say that if the missionary is a strong character, if he is a man of power, this close union in prosecuting the Lord's work gives an unrivalled opportunity to mould and fashion the character of the helper. So closely does the native brother identify himself with his foreign companion and teacher, that instances have been known in which the peculiarities of speech and even the intonations have been copied.

This puts a fearful responsibility on the missionary. He ought to be a perfect man, or as near to a perfect standard as it is possible to attain; for there is a strong probability, amounting almost to a

certainty, that his faults, if he has any, will be copied as well as his excellencies. If he is a man of high character, if he has the qualifications of the ideal missionary, if he is such a one that he can say, as did one of old, "Be ye imitators of me," then his is the grandest opportunity to reproduce himself in his helpers, and thus multiply his influence. It is not only his privilege but his duty to do so. Paul had his Aristarchus and his Secundus, his Tychicus and his Timothy, and who can imagine the delightful communion which they had together as they prosecuted the Lord's work, "enduring hardness as good soldiers," and who can estimate the extent of that influence which the example of such a one as Paul had in moulding the lives and characters of his young companions?

But all that has been said above does not by any means exhaust the value of the native helpers' services. Their help is invaluable in solving difficult and perplexing questions. A veteran missionary said, "When we have questions of difficulty to determine, we would often take their judgment in preference to our own." These difficult questions are recurring continually in our mission work, and they tax all our wisdom and ingenuity to solve them aright. The native helper of course understands the habits and customs of his own people better than we do, and his judgment sometimes seems almost intuitive as to the best method of solving these difficulties. If these native helpers are men of ability, their assistance is all the more valuable. A man's wisdom is shown in the choice of his helpers, just as a general's superior sagacity is shown in the selection of his lieutenants. When these native helpers, including pastors, elders, and evangelists, are sufficiently numerous to form a presbytery or conference, then their value becomes very great indeed.

Dr. Baldwin, of Foochow, said:—

A better time is coming in China. I remember an old city in the interior where I had hard work to get in, and where they called me "foreign child" and "foreign devil." I didn't object to that so much as I did to what they proposed to do with me, when they said, "Kill that white devil." And I just heard from there that after a three days' meeting, when the building would not contain the many who came, and they had to organize another one outside, at the close of that meeting they received one hundred new members into the Church. I believe such scenes will multiply all over China, and that that great empire will come to be one of the kingdoms of our Lord.

Mr. McArthur, Sr., of the China Inland Mission, said:—

Only just one question has come to my mind that I would like to press home on the hearts of all our young friends gathered here this

afternoon. If the Lord Jesus Christ himself in person stood here and asked you, what could you honestly say to Him if He inquired of you what you had done for the salvation of the thirty thousand who pass into His presence each day? While you are enjoying these blessings, and thanking God for the knowledge of the Lord Jesus Christ, they are passing away now into the darkness of eternity without Christ. Beloved friends, if you cannot go to China, pray more; and until we get to China let us keep on praying; for, if we can ask anything in the name of Jesus, we can ask that He would thrust out more laborers. The Lord Himself hath said it.

Mrs. J. Hudson Taylor said:—

I would like to ask you all to begin to do something for China to-day, and every day, and that you will every one of you determine from this day forth to pray for China every day, and to ask God every day to show you what He wants of you for those millions of people. We had a prayer union for the women in England, for women who went to work for Chinese women in the interior of China. If God wants you to go and you will begin to pray at once, then He will open the way that He will have you go. If you will just determine that you shall have fruit in China whether God sends you there or not, you will have fruit if you will ask in the name of Jesus.

The Chairman requested those students present who had been led to give their lives to China to rise. The count of those standing showed ninety-seven people.

## JAPAN AND KOREA.

FRIDAY AFTERNOON, March 2, 1894.

L. H. Roots, Chairman.

### THE KIND OF MEN NEEDED FOR THE WORK IN JAPAN, AND THE PREPARATION FOR IT.

A. Oltmans, Nagasaki, South Japan, said :—

Let me preface my remarks on the subject by saying that the present demand for foreign missionaries in Japan is in itself decidedly limited. This ought to be, not a matter of discouragement, but cause for profound gratitude to the Lord who has brought the work in Japan to such a stage. I would rather see five hundred volunteers of this Convention go to China than fifty to Japan, and that for a simple arithmetical reason.

As for the kind of men needed in Japan: Many of the qualifications mentioned as necessary to a successful missionary are applicable to the needs in Japan. Such are easily recognized as indispensable to any true worker for Christ in any field, whether at home or abroad.

A good deal has been said in this Convention of what a missionary to the foreign field wants. By way of variety, and yet not merely for variety's sake, I will speak first of what a missionary to Japan does *not* want; for I believe and know that there is a negative preparation as needful as a positive one— that there are quite as many things we are apt to have and ought not to have as there are things we ought to have and are apt to lack.

In the first place, let me say that a knowledge of mechanical and culinary arts, of medicine and surgery, etc., is far less important in Japan than in many fields. As for medical missionaries, speaking in general, they are not needed in Japan. While we recognize with gratitude the valuable labors of such men as Dr. McDonald, of the

Canadian Methodist Mission at Tokyo, Dr. Berry, at Kyoto, and Dr. Taylor, at Osaka, of the A. B. C. F. M., these men themselves will testify that such work is exceptional, and the need of it very limited indeed.

Secondly, we do not want missionaries in Japan of a nervous temperament. This is professional counsel borrowed from men competent to speak on the subject and backed by experience too numerous to mention. And along with this, we deprecate the coming of missionary men, and especially women, that are given to that fatal vice, *worry*. "It is not overwork, but worry," says Dr. Berry, of Kyoto, "that breaks down so many missionaries." If you must worry through your life, worry it out here; you will have larger time for it than in Japan.

Thirdly, do not come to Japan with preconceived ideas of methods of work. Mark you, I do not say qualifications for work, but *methods of work*. If you do, you will surely be disappointed. It may not seem very charitable or courteous, but nevertheless I would rather take the wind out of your sails before you start than to see you go full sail in your preconceived methods of work, expecting to hasten into the harbor of glorious and astounding success, and finding after you get there that you have to tack and tack and re-tack, and finally to haul down all sail, with considerable despondency depicted on your faces and discouragement in your hearts.

Fourthly, we do not want *conspicuous* generalship of foreign missionaries in Japan. Please mark the word *conspicuous*. A good deal has been said at the Convention about the missionaries being generals, and needing to be such. If you come to Japan as a missionary, a very important question is: Can you be a general without letting people know that you are such. In armies, we want *leading* generals; in mission work in Japan, we want *following* generals. The term may seem contradictory; it is not such by any means. The Japanese are very jealous of their own influence and leadership. This is especially the case at present while the reactionary wave of foreign relations is passing over our land. And many of us believe that the day of foreign leadership in Japan is past. As far as this is the result of the successful raising up by the Holy Ghost of native preachers and evangelists who are competent not only to take care of their own churches and Christian communities, but also to take the lead in nearly all the departments of Christian work, we recognize and hail it with devout gratitude to God. Where the native *can* lead, *we* do not want to lead. When the native is qualified to be a general, a foreign missionary must be willing to act as his *aide-de-camp*. While it is necessary, by reason of the policy of most mission boards, to supervise the expenditure of foreign money,—there is, by the way, too much foreign money in Japan,—even this is greatly resented by many leading Japanese Christians,

and hence must be done, not with an air of a general paymaster, but with exceeding care and delicacy. We have taught the Japanese Church to put its hand quite deep and freely into the foreign pocketbook. Now, while they want to keep their hand there, because they need our financial aid, they want to get it and spend it without our saying anything concerning the way they are to expend it. Could you stand such a thing without growing restive under it? In a word, can you rule by serving? If not, I would advise you not to go to Japan as a missionary.

Fifthly, we do not want skeptically inclined missionaries in Japan. This may be true on every mission field; it is intensely true in Japan. There is skepticism enough already, altogether too much; and if ever there should arise a lack of it there are plenty of sources of supply aside from missionaries of Jesus Christ. If you have doubts as to the inspiration of the *whole* Bible or any parts of it, if you are fond of preaching advanced theology, or that misnomer Higher Criticism, or anything else but Christ and Him crucified, I see heights of human honor for you in this land of itching ears, but, I pray you, do not come to Japan. If you must analyze a sweet promise of God, word, stem, leaves, corolla, stamens, and pistil, before you can get at the aroma of the flower, do it here where you have leisure while others do the real work, but not in Japan, or in any other mission field where hundreds and thousands are daily dying about you without knowing the sweetness of standing in the garden of roses of God's Word and of being filled with the sweetness of His presence.

Then, if we do not want this, nor that, nor the other thing, in Japan, what do we want? Let me condense this positive demand in as few words as possible. It will answer, I think, whether you go into the educational or evangelistic part of the work. As much need as there still is of missionaries in Japan, we want practical, earnest, whole-souled, devoted, Christ-inspired, Holy-Ghost-filled men and women, that will teach and preach by word and life the all-sufficiency of Jesus Christ as the Saviour of men and the Redeemer from sin; men and women that will count it all joy to do even the least part of missionary work; to be servants, even of those whom they are trying to lead into the light; to maintain with unflinching courage and loving persistence the right of Christ to reign over the hearts and lives of Japanese to the exclusion of boasted self-sufficiency, and everything that is dear to the natural heart of man. There is danger, especially in Japan, of lowering the demand of Christ upon the individual; danger of mistaking gilded etiquette for genuine morality; danger of having the outward form of hollow politeness foisted upon one for honest goodwill to the cause of Christ. In order to avoid all these dangers, there is need of insisting upon down-right heart piety and unmistakable life

purity; and the strongest way of insisting upon it, the most successful way of seeing it reproduced among the native Japanese converts, yes, the only way, is to produce it first of all in your own inner and outer life. It is *spiritual* religion that Japan wants.

But I must not conclude my remarks without stating that the need of women evangelists in Japan to-day is far greater than that of men. There are many and wide doors of usefulness all through the country for the women who will go into the homes of these friendly and polite Japanese to tell the sweet story of Jesus and His love. And to these belong also the training of native women for such work. A few bright and noble examples of this self-denying missionary labor we have, but there is ample room and crying need for more. The homes in Japan, as in every other land, are the centers of social, moral, and religious influences. And there is a sad and almost utter lack in these homes of such principles and mothers as can alone make the home the cradle of God's Kingdom. I have heard this tearfully confessed by one of the leading ministers of Japan, after his visit to these United States and his knowledge here acquired of what a Christian home can and ought to be.

And now, in closing, how can the volunteer prepare himself for mission work in Japan? The answer lies, or ought at least to lie, in what I have already said about the disqualifications and the qualifications. I would, however, further say, inform yourself about Japan — the country, the people, the history, their condition, the missionary work already done there and which is now going on. The Japanese will have no respect for you if you show yourself an ignoramus concerning these things. They look upon that country, of course, as great in every respect, and if they should find out or suspect that you do not consider it worth your while to know as much about it as possible, always keeping yourself in readiness to be by them better informed, why you might almost as well pack up and go back. And your efforts to learn things about the Japanese need in no wise be a mere sham for the sake of conciliation. Japan is an interesting country, and her people are an interesting people — worth saving for their own sake, as every man, woman and child of Adam's race is, but also worth saving for the influence they may have upon the evangelization of the East, and the speedy bringing down of Jesus the King in our midst.

#### THE PRESENT CRISIS IN JAPANESE MISSIONS.

The Rev. George W. Knox, D.D., said:—

The present crisis in missions is very uninteresting. We used to talk about the "crisis in Japan" until the secretaries of the Boards

became tired of the sound of the words. The crisis which I speak of to-day is very different. The missionaries in Japan for a great many years said to the home Church, "What you are doing must be done at once." And they were quite correct when they said that. And on the whole the Church responded nobly to the call.

At present the crisis is a totally different crisis. There has gone out from Japan this report, that the work is greatly threatened, and that there has come now a time to call a halt. I want to explain that. It is an important issue for any person who is looking at Japan in a practical way. "Anti-Foreign Reaction" is not the proper term to use of the state of things in Japan, though there is a great political movement which takes on somewhat of the aspect of an anti-foreign reaction. I will have to talk polities to you a little while to explain just what that position is, and to show how the missionary and the foreign work are bound up in it.

For a thousand years there has been a great quarrel between the East and the West. A general from the East conquered all Japan; and for nearly three hundred years West Japan was under the dominion of East Japan. In 1867 and 1868 that was reversed; and the rebellion which gave back the emperor his ancient power, and made him an emperor in fact as well as in name, was a revolt of the West against the East. Three provinces from the West changed the name of Yeddo to Tokyo; and Japan is now governed by an oligarchy, representing two of those three Western clans. This oligarchy controls the army, the navy, the police (which is like a second army), the judiciary, all the great banks, all the great commercial enterprises and the national system of education; that is to say, the whole power of Japan is centered in Satsuma and one other clan. But three or four years ago a new constitution was given and a parliament was established, and ever since there has been the most acute political crisis. The Lower House is composed of men from every part of Japan. One principle guides them—overthrow the present ministry. The Lower House is determined to force the ministry to be dependent upon the Lower House. Instead of the German system, they will have the English system. But the ministry holds everything, excepting a certain limited power given to the Diet. The Diet can overthrow the ministry only by determined opposition. The consequence is a dead-lock, which has lasted already for two or three years. The political parties are seeking for any means whatever to overturn the present ministry; and the most convenient means which they have found within the last few months has been the cry for the revision of the treaties with foreign powers. And that brings on what we call just now the "Anti-Foreign Relations."

You all know that foreigners living in Japan are not subject to its laws. If I go to Japan and kill a Japanese, no Japanese judge can put any sentence upon me. I must be tried by an American consul in the city of Yokohama. If I go to Japan as a merchant, and in a transaction defraud a Japanese, no Japanese can sue me in any Japanese court in the whole empire. He must go down to Yokohama, and sue me before an American consul. This holds true in respect to all other nations, so that in the city of Yokohama are sixteen nationalities exercising sovereign powers over the different citizens of those different states. That law was put into effect thirty years ago by the first treaties that were made, and it was justifiable at that time. The whole Japanese conception of law was so opposed to ours that no American or Englishman could have lived under it. No Japanese objected to the system thirty years ago. On those same grounds extra-territoriality exists in Turkey and in every Asiatic country. Twenty years ago, when the Japanese came more into contact with American institutions, they found that they had accepted a stigma upon their national civilization; they found that they had allowed themselves to be placed in company with barbarous nations. Japan finally went to work and changed its laws; it changed its criminal code from beginning to end, and introduced a system based upon the French code. It has now revised its civil code. It has established law schools in connection with its universities. Its judges have been trained in those schools. It has many men who have been trained in the schools of Germany, the United States, and France. I will not, of course, pretend to say that the Japanese system is equal to the American, but it has vastly improved. Now, what Japan says is this: "It is absurd that rights should be kept from us which you grant to every one of the South American countries, and that we, having done all this, should still be forbidden our sovereign rights in our own empire." Up to three or four years ago, it was impossible for the Japanese to get the treaties revised, and the consequence is that we are still under the old system. Just at present that is not our fault. So far as I know, the entire missionary body in Japan were in favor of the revision years ago.

However, the question has gone into party politics, and although the United States, Germany, and Russia, and, I think, Great Britain are ready to revise the treaties, the Japanese cannot bring the matter to a conclusion.

How does that affect the missionary? Very materially. The treaties give us the right to live only in six different ports. Even in those cities we can live only in specified districts. No foreigner has any right to live in Tokyo except in a region that is no bigger than two squares in Detroit. We have no right to travel in Japan more

than twenty miles from these little concessions placed in these different cities. So far as Tokyo is concerned, in one direction one can only travel about four miles. Our rights under the treaties are very narrow, but the Japanese government has greatly widened our privileges. It has introduced various systems by which foreigners, and especially missionaries, have been permitted to go to almost every city in Japan and get houses and live there. Foreigners are able to get pass-ports to travel just where they please. It happens that at the present time three-fourths of all the missionaries in Japan are living outside of any place where they have a right to be under the treaties, and are living entirely by the grace of the Japanese government in these interior towns. Almost all of the evangelistic work which is carried on by missionaries to-day is also by the mere grace of the Japanese government, which has so extended its privileges to us.

The "Anti-Foreign Reaction" is not anti-missionary nor anti-Christian. It is purely political. It is purely a question of statecraft. It is almost wholly a handle which the opposition have seized to overturn the present ministry. If the opposition (who say, enforce the treaties, or revise them) have their way and the treaties are enforced, three-quarters of the missionaries will have no houses to live in. I do not know what they will do. If the House of Commons has its own way, I don't see anything to be done but to engage passage and give the missionaries a vacation. But really I do not believe that it is anything more than a little cloud which will soon pass away. It may be very disagreeable, however, while it lasts.

There is another crisis in Japan more serious. That is the very result of the success of our work. A great many young men go to Japan and are bitterly disappointed. You have heard here at the meetings men stand up and say that the missionary goes as a leader. When he goes to Japan he has the hardest task he ever found to be a leader. The first converts in Japan were young men, and almost all of those have now become ministers. Some of them have been in the ministry ten or twelve or more years. They have got a hold on the Church. They are very well trained in their theology. They read everything. Some of them spend every dollar they can spare in getting books. The Japanese ministry read, and the Japanese ministry study, and they have been at it seventeen years. They know their own people perfectly. You will find, too, some men who have been graduated in our American theological schools. And some who have traveled through Europe and America with very intelligent minds. These Japanese are ready to assert themselves. A young missionary begins to preach after two years. He stumbles along. It is a very meager utterance, and the facts do not come out very clearly; and the people are not half so much interested in foreigners as they used to be. He

cannot accomplish much until he can talk fluently. The fact that he is a foreigner will not keep the people listening to him while he has so much to say which they cannot understand. Compared with the native minister, he is at a grave disadvantage.

The missionary who goes to Japan now goes just in that transition stage when the missionary has become less and less, until he seems to be vanishing away, and the native ministry seem to fill the whole field. The young man who goes to Japan now and who expects to win a large field may win it, provided he has the necessary qualities to impress himself upon spiritually minded men, and provided he has plenty of patience to wait ten years before he gets it.

In my opinion, we ought to have missionaries in Japan for another ten or fifteen years. I do not think any of us really feel that the time has come when we can withdraw our missionary force with safety. We may be *obliged* to withdraw, but I do not believe we shall be. Now, for a man who can lead, who has patience, who has faith, who has health, who can go to Japan and wait, and take young men and train them up into the ministry—for men who can be specialists at home, and who can be specialists in Japan, there is still in Japan a field for a limited number of such men. That is the state of things in Japan, and that is the crisis as it now appears.

#### EVANGELISTIC WORK IN JAPAN.

Dr. John W. Saunby, of the Canadian Methodist Mission, said:—

My talk will be divided into two points. First, no educationalist who is not a properly qualified evangelist has any future before him in Japan; I mean in connection with our mission work. Secondly, no evangelist who has not all the qualifications of an educationalist can find anything but a very narrow sphere of usefulness in that land.

Now, as to that first proposition as to the educationalist who is not a properly qualified evangelist: We must remember, in the first place, that in Japan we are not dealing with aborigines, or with barbarians, or with paupers. We are dealing with a civilized people and people who have money enough to educate themselves. At the beginning, of course, they needed help, which they employed by engaging from America men to come and teach in their universities, and also in the higher middle schools through the empire. The foreigners are being eliminated, so that very quickly the whole educational work of Japan will be in the hands of the Japanese; so that we as missionaries are not called to secular education. But we must have theological professors. And let me say this: I believe that the work of theological professors will be the most permanent in Japan. After the last evangelist has left

the country, there will be yet the theological teacher. But I hold this, from the experience I have had in Japan, that no man who has not been trained on the field as an evangelist has any place in our theological system. For two reasons: First, he must acquire the language. There has been a good deal of teaching done through English, but from thorough inquiry, and especially from Dr. Knox, I have become fully convinced that our best teaching is done in the vernacular.

Very few foreigners in Japan have learned the language while teaching the schools. The burden is so great, the preparation of their lectures and everything of that kind is so great, that they have not time for a systematic study of the language. There may be cases of gifted men who have done both, but I think they are the exception and not the rule. And many a man who has had it in his heart to learn the language has been so tied to the school that he has never got the language, and has not been the power that he would have been.

Another reason: His business is to train those men to be successful soul-winners, and in order to teach them that work he must have been among them as an evangelist. He cannot know the people, he cannot know the needs of the work; and the biggest mistake that has ever been made is in putting into our theological schools in Japan men that have come fresh from America, and have not known the needs of the work. I believe the best work in Japan will be done by the men who have a thorough evangelistic spirit, and who have had actual experience on the field. And, therefore, if there is any young man here who is thinking of going to Japan as an educationalist, if he does not take hold of it in this country, do not let him think of going to Japan. And if you have not the qualifications of an evangelist, I believe there is no future for you in that land.

Now, the second proposition: No evangelist who has not all of the qualifications of an educationalist can find anything but a very narrow sphere of usefulness in that land. We have heard so often in this Convention that Jesus Christ is the model missionary. I had to go to Japan to learn how it was. I have come to a higher conception of Him as a missionary through my work in that land. See the work of Jesus Christ when He was here on the earth! He never formed a church. The work of Jesus Christ on the earth was the gathering together of the hungry men, men seeking after the truth, and teaching them, as it were taking the rough material and the rough stones and fitting them for the temple that was to be. And then you remember that when He got the stones fashioned He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come." There is a lesson for us in work in Japan. No man must go to Japan feeling that he is making a nest for himself, as it were, for life. He must go as John the Baptist, with the feeling in his heart, "he must increase,

but I must decrease," as he looks at the Japanese. And the very work that we are doing in that country to-day is just ending our career in Japan, and ending it very fast. It is our work to gather these hungry fellows around us. And just think of this! Do not get the idea into your heads that all heathen are essentially bad. It is not so. There are thousands of men in that country that are just as earnest in seeking after the truth as we are, who have chosen the right just as much as we have chosen the right, and who are searching in the darkness, groping in the darkness "if haply they may feel after Him and find Him." And God always sends those men; and those men we gather around us to form the church that is to be, and that church is only formed when the missionary has withdrawn, and when the Holy Spirit comes down upon the Japanese Church.

I want to point now to two kinds of evangelistic work which are going on in Japan, and in this sense Christ is the model. First, the preaching in the street, and Christ did that. And whom did He get hold of in those talks? The fallen woman, the blind man, the beggar, and the lame man. You may say, if there is a place where a man may not need education it is there, isn't it? I believe a man must be a qualified teacher even there. Why? You are working among a strange people. You must get to know them -- the influences, the factors that go to make up their character. You have got to know the religions, the philosophy, the prevailing moral maxims of the people. And no man can thoroughly work among that people except he knows their religions. And another thing, do not get into your head the idea that all heathen religions are essentially bad. There are fine moral teachings right there in Japan, so high, I believe, that no man out of Christ can live up to them; and we must understand those religions, and understand the influence of those religions upon the people, or we cannot do the work which God has sent us to do.

And, secondly, we must get more of the religious conceptions of the people; and no man who is not thoroughly trained will be able to do that. And just to give you one little fact that came to my personal experience. When out in the interior, I saw the people flocking to me so thickly and so earnestly, and I thought, "These people will become Christians very quickly." But I found when they all went away that it was different. They had no idea of one religion as the only true one. They have the idea that there may be two, three, four, or five religions, and all may be right. Christianity is one of the hardest religions to propagate, though it is the only religion that brings help to the human heart. So even there we need the trained mind in order to get hold of these things and to be able fully to understand and sympathize with the people.

Nicodemus coming to Jesus by night is a very familiar type in Japan; for there are hundreds, yes thousands, of thoughtful men who won't enter a church, but who will talk freely with you about the great question of eternal life, when they can get you off somewhere alone. They slip into your homes, and when they have come two or three times their earnest questions reveal the motive of their coming. Just in this quiet way I have known men convinced and saved. Now, when Nicodemus comes, he does not want to find a man who has not thought through these things carefully.

Then there is the training. God gives us men for the ministry. Wherever we go to work God gives us men for the ministry, and it is the evangelist on the field that must train those men. And they are thinking fellows. And their questions are intensely practical and far-reaching, and the man who cannot answer those questions at once drops out of respect and is of no more use. These ideas of Higher Criticism, and one thousand and one things come to these men; and the missionary must stand as a light-house, and they look to him in the time of storm. In darkness, they look to him for light.

What kind of men do we want for Japan?

Christ-like men. Christ-like in what sense? I cannot take all the range. We have had the fullness of the Holy Spirit emphasized already. Don't think that when you get to the mission field you are going to become pious. To-day we do have our troubles among the missionaries, and where do they arise? They arise from selfishness. If you have that "spirit of selfishness," as one has said, if you want to make a name for yourself, for God's sake keep out of the mission field. Then again the missionary must be a reader of character. Christ knew what was in the mind. He was the Divine Son of God, and he could read the character; and oh, one of the most essential qualifications is to be able to see right into the character, and understand the man thoroughly. The missionary must also be a leader—a man who can lead men. And, fourthly, we want a man who is seeking to know Christ better. Don't we want a man who has found truth? No, if has found truth, and is satisfied, we don't want him. We want the seeker after truth; and where is the man who can say in regard to it, "Eureka?" We want the seeker because he is in the struggle, and when he comes to a man who is struggling, he feels sympathy. We do not want truth measured by the yard-stick. The true seeker, led by the Holy Spirit, will make his own road for himself, and they are the men who can take hold of these thinking, earnest fellows, and lead them to Christ.

## FEATURES OF THE KOREAN FIELD.

Rev. F. Ohlinger said :--

Lest I should, for want of time, fail in saying all I desire, I will begin by giving what I consider one of the greatest encouragements I can think of at present, namely, the help Korea has received from neighboring fields.

The first Protestant converts among the Koreans were made in Pekin and Moukden. The first Protestant mission in Korea was founded by Tiong A. Hok, a Christian merchant of Foochow, who founded the first college (Anglo-Chinese) in China. The first crumbs of the Bread of Life were brought to the Koreans from China and Japan. In both empires, faithful and reasonably successful attempts had been made to put the Scriptures, the smaller catechism, and other tracts into the Korean vernacular, several years before the first missionary set foot on Korean shores.

In translating the Holy Scriptures, we have before us for reference and help eight Chinese classic and vernacular versions, and one Japanese version. We have now in Korea a score or more of the best tracts ever written and circulated in China. Long before we had sufficient command of the language to translate, we set educated Koreans to work translating from the Chinese, and we now have such tracts as the "Temple Keepers," "The Two Friends," Mrs. Nevius' catechism (for several years the banner tract in China), and nearly all of Dr. Griffith John's valuable books, sheets, and leaflets. Here is an old stand-by, "The Three Character Classic," with the Korean translation and reading. The Mongolian people all have a "Three Character Classic" as their first schoolbook, beginning with the sentence, "In the beginning was heaven and earth." I came into a Korean village, and saw indications of a readiness on the part of the people to buy my books. But I soon discovered the village school teacher frowning upon those who were examining my stock. I passed on, and the teacher and his pupils returned to their room. It now turned out that one of the boys had after all bought a book, a copy of our Christian "Three Character Classic." Presently six boys came running after me, and bought all the copies of it I had. How my heart went up in prayer as I thought of those six lads reading this admirable book to their parents and friends, instead of "The Eternity of Matter : The Eternity of The Creator."

In establishing the Christian press in Korea, I purchased my machinery and my Korean type from Christian Japanese type-founders and printers in Yokohama. Then, finding that Korean mulberry bark paper was too expensive, I sent to my friend Dr. Sia Sek Ong, of Foochow, for my first supply of printing paper.

In Korea we have to deal with a people that is *almost* without a religion. I do not say that this will prove either an advantage or a disadvantage to the work, but simply state the fact. In India religion is a mania, in China a problem in domestic economy, in Japan a fad, in Korea an accident. In India it raves, in China it respects the multiplication table, in Japan it rants, and in Korea it has a holiday. There are but seven temples worthy the name in the country. There are no temples in the capital, and priests are not allowed to come inside the city gates.

The Koreans are a people almost without the trammels of social customs. I state the fact, but cannot take time to draw conclusions. It does not matter where you plant yourself after creeping into the room through the paper window, nor how you sit; only if you sit "tailor fashion" you will be taken to be illiterate, while if you kneel you will be taken to be a scholar and a follower of Confucius. But you must mind your words. It is all in the syllables you tack on the root-idea of your word.

In regard to the ear required to learn the language, I should at least say that everyone who goes to Korea ought to be able to sing the long metre doxology, if not more. I have seen missionaries who couldn't do that, but they never learned the language. They ought at least to have grappled with one foreign language, German or French. The language is in many respects simple, if it were not for innumerable moods of the verb and the confusing and needless use of the conjunction. You might take a book, and, according to the Korean laws of language, write it all without coming to a period until you had finished, always ending up with a conjunction. A Korean will talk to you for hours without coming to a point.

#### WOMAN'S WORK IN JAPAN.

Miss Hannah Lund said:—

You all know the proverb about the "hand that rocks the cradle," and the same applies in Japan as applies here, and the fact is that woman alone can reach woman there in the way that will best forward the work. I want to speak for a few moments of the evangelistic work and the workers. The work takes us into the homes, into the Sabbath schools, in connection with each one of our churches wherever we have a church established, and throughout all the country wherever we can find a home or a woman who will take from us religious literature.

Where do we get our workers? First, they come from our girls' schools, those who have become Christians and whose life work will

not permit them to take a college course, even if they were able to do it; but who, because of their experience and because of their fitness for this work, and because of a desire expressed of entering into it, we feel must receive some training. These come to us, and are trained either in Bible schools or Bible classes especially carried on for the purpose of training women workers. Thus they go out and carry the Gospel to the homes of women. You will scarcely be able to realize what a visit to some of the homes of these poor people will accomplish. I have gone into homes where the first question was, "Why, how could you come into this poor little hole?" Homes of the poor, real poor, and in some cases the question was very applicable. Then that would open the way for telling them the story of Christ. And another thing that helps us to go into homes: They do not understand how we women can leave our homes and come to that country where we have no friends. And they will ask us how we get the courage to do it. For a woman to travel about alone or go any distance from home is counted rather out of the ordinary, and that will give us another chance for telling the story of the Gospel.

Coming to the Sunday schools are little children who run away from home to get there, and often they will carry news home that leads the parents to ask questions. And these parents will come to our churches, or perhaps they will invite the Bible women to go, and after awhile the Christian missionary is invited to go. But it is always best to let the Japanese Bible woman find her way there first.

I was in Japan between five and six years. My work was almost wholly among the women, and training Bible women, and twice it was my privilege to go through the country, and I could not help thinking, as I sat here, of the great curiosity that foreign women excite. I visited village after village in company with a native pastor and the Bible woman, and the place would be crowded with the doors thrown open front and back, at our meeting places. They had come to see the foreign woman. If I had not been able to do anything else but just sit there and let them look at me, I helped the pastor and the Bible woman to reach more souls than they might have reached for many a day. One cannot estimate the results of that work. It is an opportunity of doing work for God, and was to me the greatest joy of all my life.

My mind goes back to one old lady who traveled with me on one occasion. She was not much of a speaker, but her face and the little testimony she could give did more for God than words of great eloquence could have done. That woman did not hear of Christ until she was fifty-eight years old.

## GIRLS' SCHOOLS.

Miss Gertrude Bigelow said:—

On the mission field we women heavily outnumber the men. If it were not for the girls' schools, Japan could not be converted to Christianity. The women of Japan are more conservative than the men. The strongest Buddhists are among the old women. If we have the young girls in the boarding schools away from the home influences, we find that they are quite easy to reach. They are quite different from the young men. They are not fond of argument. They have been brought up to think that they are decidedly inferior. They are more willing, hence, to receive instruction. In the first boarding school established, we have never graduated a girl that was not a professing Christian. The boarding schools are the greatest help to the church. The girls know all the hymns. That is a very important item. They help in many ways in the Sunday school. In Tokyo, the elders of our missionary Sunday schools are always coming to the girls' school to get some one to teach, to lead singing, and to play the organ. In most of the country churches there are more men than women, except in places where the girls' schools are. There the reverse is true. We have more schools for girls in Japan than for boys, because the Japanese have very good schools for boys, but they neglect the girls. In some of the large cities they have good schools for girls, but in most districts they do not. They used to have a girls' department in the normal school, but it was closed last year. The reason was that they thought it was useless. For some time it was quite a fad to educate the women; but so long as the Japanese man considers his wife either a drudge or a toy, of course it is not necessary to educate her. If she were educated he could not treat her as a drudge or as a plaything. The wives of those men who know English and know all the latest opinions concerning scientific matters, must walk in the rear a little on their walking tours. The reason is that the women are not educated. They do not take an interest in things in which their husbands are interested. Last year my neighbor was a member of Parliament, and his wife did not know anything about those things that were going on in Parliament. She did not care to know anything about them. We are trying to educate young women who shall be intelligent wives for our pastors for the coming generation in Japan, who will know how to bring up the children. Then, also, these girls that come out of our schools are feeders for the public schools. I was away over on the west coast last year where we had an evangelist who had to carry on the work himself. He said he could not carry on a Sunday school without a woman to help him. The men don't know how to teach in

Sunday schools. If we get hold of the young girls we are sure of the next generation.

#### DISCUSSION.

*Question.* What are the best books for a volunteer who wants to learn the needs of Japan or Korea?

*Answer.* (By Dr. Knox). Rhine's Japan, 2 vols., is a very thorough book. A cheaper work than that, and also a pretty full work, is the "Mikado's Empire," by Dr. Griffiths. That would doubtless be written differently now after twenty years. "An American Missionary in Japan," by Dr. Gordon, Kyoto, is an admirable book.

*Question.* Is a full college education needed by women evangelists in Japan?

*Answer.* It is a very great help to them. I cannot say that it is absolutely needed. I should advise by all manner of means to get it.

*Question.* What line of qualification is most essential as to the educator in Japan?

*Answer.* It depends entirely upon where you are going. There is a great range there. More and more men are wanted as specialists more than anything else. If you are going to teach the English language, understand how to teach the English language to a foreigner.

*Question.* Has Japan been thoroughly evangelized?

*Answer.* By no manner of means: not one city in it.

## INDIA.

FRIDAY AFTERNOON, March 2, 1894.

Mr. L. D. Wishard, Chairman.

The Chairman led the devotional exercises, and read the second Psalm.

### WORK AMONG THE DEPRESSED CLASSES.

The Rev. W. B. Boggs, D.D., said:—

There is nothing specially meritorious in laboring for the depressed classes. There is nothing in itself more attractive or pleasant in laboring among them or for them than in working for the higher classes. But it is a fact that the depressed classes are generally much more accessible to the Gospel than the higher classes are; and thus missionaries are led, by the force of circumstances, or rather by the providence of God, into this line of work.

The greatest successes of Christianity in India, as far as numbers are concerned, have been among the depressed classes. The great ingatherings of converts in recent years, in the Church Mission at Tinnevelly and other places in the extreme south, in the American Baptist Mission in the Nellore, Krishna, and Kurnool Districts, in the American Lutheran Mission in the Krishna District, in the American Methodist Mission in the north of India, and also in various other missions in a smaller degree, have been very largely from these classes.

In working among the depressed classes we follow in the footsteps of Christ Himself. While not neglecting to declare the truths of His Gospel to the Pharisees and doctors of the law, the rich, the learned, and the aristocratic, He was evermore ready to mingle with the lowly, to open the treasures of His teaching, His sympathy, and His healing to the poor and depressed. "When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." "Then drew near unto

Him all the publicans and sinners for to hear Him." "The common people heard Him gladly." He earned for Himself the epithet, "friend of publicans and sinners." In the synagogue at Nazareth, the prophetic passage which He read from Isaiah 61, and which He declared was fulfilled then and there in Himself, shows that "to preach the Gospel to the poor" was one of the great works for which He was endowed with the Holy Spirit. And in the list of proofs of His Messiahship, which He sent back by the messengers of John, a climax seems to be reached when He says, "the poor have the Gospel preached to them." This is just what is predicted for Him in the seventy-second Psalm: the poor and needy and "he that hath no helper" were to be the special objects of His grace and mercy.

And evidently much of the work of the apostles was of this kind. Paul reminds the Corinthians (I. Cor. 1: 26-29) that not many wise, not many mighty, not many noble are called, but God chose the foolish things, and the weak, and the base, and the despised, and even the things which are not. And James says (James 2: 5), "Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which He hath promised to them that love Him."

And this work is also directly in the line indicated by Christian history. It has been thus, more or less, in every country where Christianity has prevailed. In the Roman Empire, at the first, it was chiefly the slaves, the artisans, the peasants, the soldiers who embraced Christ and His salvation.

And further, this is according to the analogy of nature: if a pyramid is to be built the workmen do not begin at the apex, but at the base; if we wish to boil a vessel of water the fire is placed, not at the top, but at the bottom, and the lower particles of water become heated first.

Work among the depressed classes has some great advantages. In the first place, we do not have to contend with pride of birth, which is such an unpleasantly prominent feature in the caste people, and also such a hindrance to their acceptance of Christ. Nor is there pride of position. A Hindu of the upper classes feels so satisfied with his good position, and it may be with his fat salary, that he naturally feels no need of a helper or comforter. The poor non-caste man has nothing of this kind to stand between him and Christ. Nor has he any pride of learning, by which men of the higher grades are so puffed up. The self-sufficiency of a Hindu who knows Sanscrit and English fills him to overflowing. He cannot believe that he is a needy sinner. And further, the depressed classes are so low down that for the most part they are not inflated with pride of religion.

But, on the other hand, there are serious disadvantages to be met with in work among the depressed classes. There is the mental dullness and feebleness of many of them. Their minds, having never been

exercised, except in the narrow range of the common things that pertain to their poor, beggarly, everyday life, have become torpid and enfeebled; and most of them live in depths of ignorance well-nigh incredible. As to their own country, beyond a few miles around their own village, and as to the world in general, they may be said to know nothing. The history of other nations and of past ages, science, literature, all these are almost a total blank to them. There is another great disadvantage, namely: want of moral backbone or character; so little independence of thought and purpose; so little firmness; they are so like children, so credulous, so timid, so unstable. And, added to all this, is their deep poverty. This tends to physical feebleness and mental depression and a craven spirit. While a certain degree of poverty may be conducive to robustness, extreme penury enfeebles a race.

But the fact that these classes are so depressed makes the triumphs of God's grace in their salvation all the more glorious. For many of these poor people do truly believe the glad tidings and embrace Christ, and experience the change that is involved in this. They lift up their heads with a new hope, and become happy in the assurance that God is their Father.

There is, of course, always more or less danger of such poor, down-trodden, ignorant people being influenced by unworthy motives in embracing Christianity, and hence great caution is always needed to test them carefully, and ascertain, as far as possible, their real motives. Whether they are sincere or not, unfriendly critics will always be ready to attribute to them the most worldly of motives.

There is great joy and satisfaction to be found in mission work among these classes. They need Christianity so much, it does so much for them, the transformation that it works in them is so marked, that the servant of Christ feels that he is in fellowship of service with the Lord Himself in a very peculiar sense.

It seems to be God's plan first to lift up the depressed classes. Under the benign influences of Christianity, they are steadily rising and improving and growing stronger. In their physical condition, in civilized life, in education and knowledge, in moral character, they inevitably rise. And it looks as if the Lord purposes thus to lift them up to such a level that the caste people can no longer despise them, but will the rather be glad to come into Christianity on a level with them.

The fullness of time does not seem to have come yet for the caste people, in large numbers, to receive the Gospel: at least, up to this time they, with comparatively few exceptions, reject it. But the time shall come, for "every valley shall be exalted, and every mountain and hill shall be made low. \* \* \* And the glory of the Lord shall be revealed, and all flesh shall see it together."

HOW TO DO MISSIONARY WORK AMONG THE EDUCATED CLASSES  
IN INDIA.

Rev. Robert A. Hume, of Ahmadnagar, India, said:—

By the educated classes in India is meant mainly those who speak the English language fairly, and who have come under the influence of Western thought. Educated, thinking Indians who do not know English are growing very few. The object of missionary work for such is here assumed to be to give them life and that more abundantly. The present condition of the educated classes in general is this: A few have heartily accepted Christianity; a few others have a profound respect for it; a few who are quite out of sympathy with it, and who look to a revival of ancient Hinduism as the religion for India, yet have been much influenced by Christianity; the majority have lost faith, not only in Hinduism, but in all religion. What they are interested in is personal and national advance in material things, in polities, science, etc. The one authority which they recognize is Reason. Now, how is the Christian missionary to work to develop spiritual life in these classes? Four suggestions:

- I. He must understand them.
- II. He must sympathize with them.
- III. He must adapt himself to them.

IV. He must himself have the life which he would communicate.

I. In order to develop spiritual life in educated Indians, the Christian missionary must first understand them. He must understand their mental and spiritual characteristics. The Hindu mind is retrospective in contrast with the Western mind, which looks forward. For example, the Western explains the existence of evil in the universe by looking forward to a time when the enigmas and inequalities of the present will be rightened; the Hindu explains by looking backward, saying all is due to sin or merit in former states of existence. The Hindu mind is introspective. Its ideals are its proofs. If the stoutest outward facts contradict its conceptions, that makes no difference; then, "so much the worse for the facts."

The goal for the perfected Hindu is not righteousness, but knowledge; hence, conscience has little part or influence in Hindu life. I know no adequate Indian idea or word for our Western "conscience"; hence, belief and conduct are divorced among them. A normal Hindu does not require himself or others to do what he or they acknowledge to be best. The whole sense of "oughtness" is deficient.

Again, the Hindu mind is comprehensive; that is, it is ready to believe everything. Absolute Pantheism—that is, the belief that everything is an equal manifestation of the infinite—expresses and helps to form the Hindu mind. What seems to Occidentals irreconcilable

contradictions are all calmly accepted by the Hindu as equally true and as one. The Hindu says that to the wise man right and wrong, good and bad, true and false, light and dark, etc., are really one and the same.

Hence, you see how hard for the Occidental, whose chief characteristics are practical common sense and a recognition of "oughtness," to understand the Hindu, whose strongest mental powers are memory and imagination! He must understand how Western influences have affected the Hindu mind. They have strengthened the logical faculty,—that is, respect for facts as certifying or discrediting religious belief,—and have somewhat checked the exuberance of a too rank imagination. Western influence has induced, to a large extent, disbelief in and dissatisfaction with both philosophical and popular Hinduism; but the logical result of this apostasy has naturally led to disbelief in *all* religion. He must understand why Christianity has often failed to appear to Indians in its proper beauty and value. The chief power which has wrought all changes in him, and the one authority which he recognizes, is Reason. But some Christians, who use this authority in all other matters, deny its sufficient authority in authenticating Christianity. He has supposed that Christianity was mainly a creed for intellectual acceptance, and not a life, which, if experienced, would be its own attestation.

II. The missionary must sympathize with the position of educated Indians:

- (1) With their normal intellectual characteristics and present position.
- (2) With their misconception of what Christianity supremely is.
- (3) With their aspirations in even other than religious matters; for example, their material, social, political aspirations, etc.

III. The missionary must adapt his presentation of Christianity to the condition of educated Indians.

(1) Manifestly they must largely be approached through that authority which they themselves admit, the Reason. Christianity is the highest reason, and should be shown to be such.

(2) Adaptation requires that we do not begin with points which at present they are not in a position to consider fairly or to appreciate. Our Lord exercised such reserve: for example, "I have yet many things to say unto you, but ye cannot bear them now." Thus, the inspiration of the Bible is a doctrine which, though true, the educated Indian is prejudiced against. It is enough at first to assume only that it is a good and true book. The Mohammedan is disqualified from considering evidence for the Trinity. But, as the Koran recognizes Jesus as the *only sinless* prophet, that is the ground to start from with Mohammedans. Beginning there, we can lead them to obey His

teachings and accept His help, and to pray in His name. This is making Him divine.

(3) Begin with earthly things before attempting heavenly (John 3: 12). In India, as elsewhere, many are offended at the teaching of eternal punishment. Now, while I believe in this, why dwell on that element in the doctrine which causes stumbling, namely, the time element, and which is not the fundamental or chief thing in it. The fundamental point is the certainty of retribution. This can easily be made clear to Reason. And retribution is a better word to stumbled than punishment.

(4) Men being children of God, made in His image, they can also be approached through the emotional and more spiritual side of their nature. Expect the Holy Spirit to prepare the heart for its reception of God's message.

(5) Above all, make the risen and ever living Christ the center and circumference of Christianity. This simplicity and vital helpfulness of Christianity is its great power.

IV. No one can so understand, sympathize with, and adapt himself to educated Indians unless he has in himself that life; that is, the intellectual preparation, the sympathetic mental and spiritual habit, the adapting tact of a wise spiritual teacher, love for them as children of our common Father, and intimacy with Him. But one who has a vital experience of constant help from the living Christ and of guidance from the Holy Spirit may expect success in work for the educated classes in India.

#### THE WORK IN ROHILICUND.

Peachy T. Wilson, of Budaun, India, said:—

I will assume that all belong to this class whose children, on account of their low social status, cannot attend the government or village schools. There are some five millions of people in Rohilicund, composed chiefly of Mohammedans and Hindus, but there are also several hundred thousands belonging to the depressed classes.

We have from the first carried the Gospel to all the people, having converts from every class; but we have found the caste tie stronger among the high caste Hindus than the family tie; and hence, on having a convert from these people, the ban or disgrace of being put out of caste was such that the convert was reckoned as one dead, and ceased to influence the family. But not so among the depressed classes. When one of these is converted he tells the good news to brothers and sisters and relatives, over whom he still exerts an influence. The result is they become enquirers, and by and by become Christians;

and thus the influence has spread on family lines till hundreds have accepted Christ, and indeed in some cases the work widens till the awakening becomes tribal.

This was first seen among us in the Moradabad District, where, under the ministry of E. W. Parker, J. M. Thoburn (now Bishop), and others, when the Mazhabi Sikhs, a tribe which had come originally from the Punjab, began to become Christians in numbers, in a few years they had for the most part become Christians. Some of them removed to the new Christian village of Panapoor in Oude, and have become excellent citizens. The children of many were educated in the Bareilly and Shahjahanpoor orphanage schools; and to-day we have many ordained ministers, and also noble women, who are the children of these converts of twenty or thirty years ago. One, Rev. Hiram H. Cutting, is an able presiding elder in charge of a district; another, Rev. S. Phillip, is a popular head master of the Budaun school, and is so highly thought of by the government that he has been selected as a member of a committee which has to arrange the course of instruction in government and aided schools.

The most numerous of these classes in Rohilicund are the Chunars; there are several hundred thousand of them in the Division. There have been special efforts to lead them to Christ. Many have been converted, and some of our most devoted ministers are from this class. But, while they are open to instruction, still caste rules are held to with much tenacity, and up to this time those becoming Christians from among them have to suffer much persecution from relations and neighbors. However, this whole tribe is in a state of inquiry, and the day is at hand when they will cast away their idols, and accept the Lord Jesus Christ.

But I now have to notice a tribe who are very interesting on account of their inclination towards Christianity. The Khakrobs or Sweepers, called also Mihtars, are the people who do all the sweeping of the streets and scavenger work in the cities. They are also village watchmen, keepers of swine, small farmers, and makers of baskets, stools, and other domestic articles used by the village people. They are an industrious, well-to-do people, found in most towns and villages in these parts. There were some eighty thousand in the Division. Probably twenty-five thousand of these have become Christians, leaving some fifty-five thousand yet to be converted. The work among them took family lines: on one being converted he told it to his kindred; they were converted, and they told the glad story to other relatives; they were converted; and thus the work spread.

When Mrs. Wilson and I were appointed to the Budaun District, six years ago, we had calls from many places something like this: "We are Christians. Come and baptize us. Give us a pastor-teacher, that

we may be taught the good way, and that our children may learn to read." Sometimes months elapsed before we could go. At that time we were quite helpless on account of not having funds. But, as our needs became known, and that thirty dollars would support a pastor-teacher for a year, the money began to come in, and wife and I were enabled to visit and arrange for the teaching of enquirers in many villages. About this time also Bishop Thoburn visited Mr. Moody's school at Northfield, and, upon presentation of the need, about one hundred pastor-teachers' salaries were provided for by friends of missions present. This gave a great impetus to the work in India and was very helpful to us in our emergency.

About this time I had urgent calls to go and baptize some enquirers in a town across the Ganges, where there were no Christians. Some three or four hundred of these people lived here. I sent them an evangelist several times, and each time they urged me to come and baptize them; but, as I was not prepared to put a pastor among them, I did not venture to do so; but on receipt of funds our evangelist, wife and I went to them. We held a meeting in a place where some hundred and fifty of these people lived. We read the Scriptures, sung a hymn and prayed; then our evangelist, wife and self spoke by turns. God was with us; and they all wanted baptism. They were deemed fit subjects, as they had forsaken their idols and had believed in the Lord Jesus Christ. So there and then we baptized some one hundred and forty-four persons. We held services in another place on the following evening. On this occasion we baptized over forty, making the total about two hundred during our stay. We gave them a preacher and a pastor-teacher, and the work has steadily progressed ever since.

The Budaun County or District is divided into eight circuits. A native minister has charge of each of these circuits, except the one at Budaun, which is in the charge of the missionary. These ministers employ as many pastor-teachers throughout their circuits as available funds will allow. These teach the Christians and the enquirers, while the native minister supervises all, and baptizes those deemed prepared for that ordinance.

Each of these pastor-teachers may have charge of ten villages, more or less. The boys and girls in these elementary schools cannot get very far along in their studies; but the more promising ones are drafted into our girls' and boys' boarding schools at our central station, where they have excellent opportunities for improvement. Then, if they do well at these schools, they may go to the normal or theological school at Bareilly, and are fitted for teachers, or, with God's help, ministers of the Gospel; or, if desired, they may go to our woman's or to our young men's college at Lucknow.

As I am addressing young men, some of whom may in the future engage in foreign missionary work, I will tell you how I would begin if my Bishop should send me to open a new work somewhere in India on my return next fall; and I write after an experience of more than thirty years; and I have myself during the past six years baptized more than three thousand persons.

If I were appointed to the region of Hindustan, I could begin work at once; if stationed at some other place I would have to master the language. This would take about two years. Some could do it sooner, but a longer time is usually required for a fluent use of the language. Then I would get access to the government census reports, from which I would learn all about the numbers of the different castes and tribes living in my region. I would begin to preach the Gospel to all as a witness, and to instruct carefully and pray with any enquirers who might come to me from time to time. But I would, by some means, make the acquaintance of the chief men among the lower classes of people; and would ask the Lord to give me some of these people; and I would hope soon so to win some of them to myself, as a servant of Jesus, that I could have some one teaching their children to read, to sing our Gospel hymns, to commit to memory the ten commandments and the Lord's prayer; and, by personal appeals, I would expect the Gospel seed soon to spring up. Then, when any boys or girls were converted, I would see that they were educated, and after a little I would hope to have boarding schools for boys and girls filled with earnest, helpful, Christian pupils.

I have traveled far and seen many lands, but I know of no fields so ready for the Gospel seed, with a promise of an abundant and speedy harvest, as that of the depressed classes in India.

The Rev. A. T. Rose, D. D., said:—

My work has been almost entirely among the Burmese. The Burmese are the ruling people of Burma. Large tribes of aborigines occupy Burma, so that we are obliged to give the people the entire Word of God in four different languages.

The religion that has the most control over the Burmese and Shans and Tlangs is not Buddhism, but devil worship—spirit worshipers or devil worshipers you might call the devotees of this cult. Accurately speaking you can hardly call their performances worship; because no feeling of reverence enters into their ceremonies, but fear and dread rather. They feel that if they do not make offerings to these spirits that calamity will come upon them. These spirits preside everywhere—in birds, in rivers, in fields, and in streams; and they have the power of bestowing benefits and evils. They can make people sick or make

them well; they can give children or take children away. If there come any approaching calamity or any danger, these spirits must be propitiated by offerings.

Now, what is Buddhism as we have it in Burma? I was never more amazed than when I saw the great motto: The Hindu's Glory is the Fatherhood of God and the Brotherhood of Man! Think of Hindus glorying in the brotherhood of man and think of Buddhists that deny the existence of God, that tell you there is neither Creator, nor Preserver, nor Saviour; there is no God that can hear prayer or answer prayer, and that if you are saved you must save yourself; think of men whose religion is made up of negations glorying in the Fatherhood of God. I have never witnessed such prodigious mockery in all my life as that idea. What is Buddhism? It is intensely atheistic. I speak of Buddhism which is common to Burma, Ceylon, and Siam. Buddhism in China and Japan may be different, but Buddhism in Burma is intense atheism. They do not believe in God. They say, "Oh, if there were such a Saviour, if we could believe as you, how happy should we be: we would like to have a God, a Heavenly Father, as well as you, but we can't believe it." Of course, since they do not believe in God, you can see they are cut off from this most salutary and blessed power that helps us and gives us support.

The next point to outline is that they are all believers in transmigration; that is, men live to die, and die to be born again, and the whole human family is passing a ceaseless round of transmigration; and that is all there is for them, except now and then perhaps one may be so fortunate, by reason of some great merit, to pass into annihilation. The next point is that annihilation with these Buddhists is looked upon as the highest attainable good. You ask a man, "What is your great desire, what do you long for, what do you labor to get merit for — what is the object?" The answer is, "It is to hasten my annihilation." Some years ago there was a discussion about the meaning of annihilation, and this definition was given: unconscious, blissful repose. But what felicity or satisfaction is there in unconscious repose? Just then, right in the height of this interesting discussion, there came from Mandalay a favorite priest that the King of Burma had sent down to lower Burma to get reliable facts regarding some customs. I went in to see him, in company with an old Christian man, and the priest was on his platform, or some throne, about as high as we are above the floor. We, of course, sat down on the floor on a mat, for it wouldn't do for me to get as high as the priest. We were very cordially received, and, to make the story short, I was given the privilege of asking the priest a question.

"I shall be very glad if I am able to answer any question," said the priest.

" You are aware that there is a great deal of interest and discussion regarding the meaning of 'nirvana'; will you kindly tell us what that word means?"

" 'Nirvana' is a condition where there is no material body, no mind, no spirit, no soul—no nothing; where everything is gone out." There was just in front of him six or eight torches. Then, as if he felt he didn't make it quite plain, and wanted to make it plainer, he took one, and with a little bamboo stick knocked off the cinders so that it burned brightly, and held up the blaze so that it was conspicuous, and said, " Does the teacher see the blaze?"

" Oh, yes," said I.

" Are you quite sure you see the blaze?"

" Oh, yes." A sudden jerk and of course the blaze was extinguished. He asked, " Can you see the blaze now?"

" No, of course not."

That was "Nirvana." That is what they long for: that is what they seek to gain merit for, hoping to arrive at annihilation. You ask me, is it possible that human beings, endowed with reason—how is it possible for them to long for annihilation? It is simply this: that while we exist there is disappointment, there is misery, there is suffering, there is death; and there is no escape from this misery and this death except by annihilation, and hence they long for non-existence. That is their philosophy. Do you long for annihilation—do you struggle and pray and agonize, for annihilation? Is this your hope—is this your brightest anticipation? Thank God for His love and grace through Jesus Christ, we have something better.

I am glad to say, in lower Burma especially, where we have been laboring for fifty, sixty or seventy years, and have scattered broadcast Christian tracts, proofs of God's Word, hundreds and thousands of people admit there must be a Supreme Being—the universe didn't make itself. They confess that there must be a God who is their Creator. They also say, unlike the Buddhists, that they believe that this God has a right to pardon sin. Buddhism tells us there is no such thing as pardon for sin: sin cannot be forgiven; no such Being as a Saviour; no God: he that sinneth must bear his sin. Now, they say, " We are sinners; we cannot save ourselves; we do not want annihilation; we want certain facts and evidences." Thousands of people are gradually giving up, one after another, the great doctrines of Buddhism, and embracing some of the fundamental principles of the Gospel. And so at present they are more ready to receive the Gospel. Only the last evening before leaving Burma I was called to a heathen village, where I had already preached a few times. I found that in the course of three days there was a large crowd of people assembled; and instead of having one here and one there, and a half dozen all around,

disputing, arguing and contending, not a single man asked any question ; unless it was simply with a view to understand better some things we had said, and at the close one came to me and he said, "Teacher, here are a number of us that are convinced and love the Lord Jesus Christ, and we want to be baptized." And eight men, among the best and noblest men of the village, with their families, and eight women, were then and there baptized. This was the day before leaving. In hundreds of villages they are giving up the worship of idols.

Among the Karens we have about thirty-five thousand church members and five hundred Christian churches. We have now about one hundred and fifty young men taking the first course in Bible teaching, for they are to go out and carry the Gospel to the people. What we need there the most, what we need everywhere, is the Holy Spirit : we need power from on high. We need men ; we need money ; but, after all, our great need is that which comes down from God in answer to fervent and faithful prayer.

Rev. Reese Thackwell said :—

I would like to state that I am from the north of India—a great way from the part of India about which you have been listening. With regard to education, I may mention there is considerable difference in the north in that respect. I fully sympathize with all that has been said by our brother, and endorse what he said. It is true that up in the north there are skeptics and those among the educated who are not skeptics. Especially I may mention that you should not go to those educated in the mission schools to look for skeptics. The skeptics among the educated men are largely young men educated through the government where the Bible has never been taught. But up our way we have a large class of believers among the educated young men, and this class is very largely the outcome of our educational efforts. It is not so apparent now as it will be by and by. There is a large class of young men visiting the city ; they are in sympathy with us. A more earnest class of young men you never get in so-called Christian America to whom to teach the Bible. That is true all over the country.

Allow me to pass to another point with regard to social visiting. I attach a great deal of importance to that. I think you said, with regard to the high class people, that the missionary cannot go to their homes. I am happy to say, in upper India it is not so ; the high class people are proud to have the missionaries come. I regret very much that in my past missionary life I didn't give more attention to that fact. It is certainly the fact now that he can go and visit the high class men in their homes.

The Chairman said:—

Here is a question just handed me relative to the importance of medical missions.

Mr. Thackwell said:—

I attach a great deal of importance to medical missions; but we must be sure that the right kind of people go to do medical work.

Speaking from my own personal knowledge, one class of people have been educated in medicine and have gone out there, and have turned their backs on evangelistic work.

The Chairman said:—

Has a missionary lady doctor abundant scope for her talents in India?

Mr. Thackwell said:—

Any amount of work for the ladies; but I have in my mind a medical lady who was in the habit of going to houses to attend the sick, and never opened her mouth to speak about God. So that you will see a number of sisters go in for medicine—it is a splendid profession to have; but when you go out there, remember the first thing to keep before you is the soul, as well as healing the body: medicine is but the handmaid to the other.

I think I ought to make an explanation in that matter of entering houses. Some caste men have reception rooms at their houses, where they are very glad to see the missionary, but they cannot enter the apartments where their families are. It is a reception room that some caste houses have. Missionary ladies can go into the houses—almost all houses—and see the women and children.

*Question.* What is the climate of India in winter?

Mr. Thackwell said:—

Don't you be afraid of it. When I went out, some of the people didn't know how to live there, and the result was that a great many died. It was especially true of the white children,—the graveyards were full of little graves. But that is not so any longer. Look at me. Forty-five years ago I went out to India. I don't think I am a very bad specimen of a man: let that answer the question. I am not praising the climate of India. I do not mean to say you will not experience physical discomfort. The winters are splendid, the best

winters in the world: you couldn't get a better climate from November to March.

*Question.* Is it best for a missionary to go married or unmarried?

Mr. Thackwell said:—

Well, I certainly would say, go out married.

*Question.* Any exceptions to that rule?

Mr. Thackwell said:—

Yes; exceptions to the rule. The circumstances of India are peculiar; the state of society is altogether different from the society in America. I remember the time when an unmarried man was considered to be a vicious man. I remember the time when a native Hindu didn't believe it possible that any man could live a pure life unmarried. Consequently, a married missionary, going out with the right kind of a wife, who will be in sympathy with the women as the man should be with the men, may exercise a great deal of influence.

## AFRICA.

FRIDAY AFTERNOON, March 2, 1894.

D. Willard Lyon, Chairman.

After a devotional exercise, the program was carried out along three main lines: Addresses, Question Box, and Appeals.

### A GEOGRAPHICAL SURVEY OF AFRICA.

Mr. William E. Blackstone, of Oak Park, Illinois, said:—

For convenience Africa may be divided into six great divisions: North Africa, embracing the Barbary States and Egypt, West Africa, South Africa, East Africa, Congo Free State, and the Soudan. In the latter there are twelve great kingdoms with ninety millions of people, and not a single witness for Jesus.

Africa is remarkable for its size. It is a wonderful continent in extent. It contains about twelve millions of square miles, being five thousand miles long and four thousand miles wide. It is almost impossible to comprehend this. Take an illustration: If the north point of Africa were placed on the west coast of Ireland as a pivot, and Cape Town were swung around to the west, we should find it located more than one hundred miles west of Chicago. Its formation is extraordinary, being much like an inverted saucer; the coast-line low and unhealthy; then a rim of mountains of varying heights; while in the interior it is one great elevated plateau, from fifteen hundred to three thousand feet above the sea. There are four great rivers of Africa, namely: the Nile, the Niger, the Congo, and the Zambesi; while the Orange and the Limpopo are also rivers of considerable magnitude. The basin of the Congo is two hundred thousand square miles greater than those of the Yangtse and Hwang-ho, of China, combined. Africa is remarkable for its age. Its history is measured by millenniums. In the tombs and on the pyramids we may decipher the

cartoons of Cheops, and Rameses II., the persecutor of Moses. This country, for so long a time considered to be small, has, by modern exploration, been demonstrated to contain a population of at least two hundred million. God has used European nations to divide up its territory, establish settled governments, open rivers and railroads for travel and transportation, so that the missionary may go quickly with the message of salvation.

When my Master and your Master suffered, was rejected and condemned by the race of Shem, and was on His way to be put to death, it was one of the race of Ham who bore His cross. Will there not be a recompense for that service? With the mighty demand for laborers, should not every able-bodied Christian expect a clear call to stay at home before waiting for one to go?

#### EGYPT AS A MISSION FIELD.

Rev. Chauncey Murch, of the United Presbyterian Mission of Egypt, said:—

Egypt is a land of wonderful interest to the antiquarian. It is also a land of very great interest to men of modern ideas. In fact, no land, unless it may be Palestine, is more interesting to the Christian than the land of Egypt. Away back in the mists of long forgotten antiquity there was a civilization in Egypt that is still a wonder to those of our progressive age; and at that time, at that very early period, and on until this present time, I think we may truthfully say, the Egyptian is and always has been a very interesting being. And through all of this period the Egyptians have known the true God; but, alas, they have not worshipped Him as such.

Egypt is a short strip of country, running five hundred and fifty miles or more along that wonderful river, the Nile, up as far as the first cataract, and having an average width of about twelve to sixteen miles—a narrow strip cut out through the desert. The people of Egypt were a civilized people one hundred and fifty years before Moses was able to place the boundaries of his kingdom wherever he wished. Following this period of civilization, the old Egyptian system of idolatry was in force. Although they had a knowledge of God, that great All-Eternal, All-Powerful, All-Invisible One,—although, I say, they had this knowledge, yet the mass of the people knew not that they were the children of God. This idolatrous system passed; and we find Egypt in the course of time becoming a Christian country: for the Roman Empire cast its Christian influence over it and became the agent of the land, and continued so to be until the time of the Mohammedan invasion. Since then it has been under the Mohammedan power. And

so you see, in Egypt we still have a remnant of this early Christianity; although, I might say, we can find but little trace of those early Christian influences at this present time.

Nine-tenths of the actual population, and more too, perhaps, is Mohammedan. The balance of the population are Christians, and Christians just such as you have here in this land, and just what we need in other heathen lands; for they are active Christian workers. We are going to keep at work in Egypt, and work hard too, until that one-tenth who are known as Christians shall include the nine-tenths I just spoke of as Mohammedans. When you come to consider that the population of Egypt is some seven millions, it is a pretty hard matter to comprehend how we are going to bring them all to Christianity; and it is also very hard to comprehend how we are going to get them to accept and find worthy and believe worthy of their acceptance the religion of our Lord and Saviour, Jesus Christ.

I say, then, we need lay-workers, we need medical missionaries, we need lady missionaries, and we need ministerial missionaries, and with these that work should go on to a final completion. We have the promises of God that are made to us in general, and we have the special promises of God which are made to Egypt. Having received what is promised to her, we follow along the banks of that wonderful river, scattering the blessings of Christianity as we go, giving those people the water of the river of life.

#### FULFILLMENT OF PROPHECY IN AFRICA.

Mr. Spencer Walton, Director of Cape General Mission, said:—

The Rev. Andrew Murray instituted and organized the Cape General Mission. He represents the Reformed Church in that dark land. He has now thirty-two active native evangelists and wants more. It is true, without a doubt, that no other man excepting Andrew Murray (unless he would be his counterpart in every particular) could have got hold of these natives and turned them out full fledged missionaries in so short a time. To sum the matter in a nut-shell: he is filled to the brim with the Holy Spirit.

It is only a few years back when that country was entirely closed: when I say closed I mean that white men had not penetrated its interior, and therefore were not aware of its condition. I think that I can safely say, if all white men in that continent and the white men of America and England were half as anxious to get these souls as they are to get the gold and diamonds which are found in the Congo district, we would soon have the whole continent evangelized, but oh, dear me, they are not; they have all gone there with but one object

in view—to get the gold. And they only take up a residence there temporarily. But twenty-three years ago there was a perfect rush to that part of the continent to get the diamonds, and now what I would say is this, and I think you will bear me out: that if all these men had been Christians in the truest sense of the word, a very large proportion of the population there would now have a knowledge of the love of Christ.

When you come to think that our mission is only four and a half years old, and that it was then that our first missionary went out, and that now we number seventy missionaries, do you not think, dear friends, that this is wonderful progress? I frankly confess that I do. We have encountered troubles innumerable, and at times have almost felt that we would have to give up; but then the thought would come to us, and we would just go to the dear Lord and tell HIm our trouble. He has always helped us—He never fails. All we need is faith, and we can conquer worlds. Do you know that sometimes we find ourselves short of cash, and lots of our other things give out; but, just the same, as I have said before, we take our troubles to the Lord, and He gives us the needed help.

I had traveled some eight hundred miles across the country on horseback. I had got about three hundred miles when, after alighting at a place, I found to my chagrin that my horse had got a severe sore on his back. What was I to do? I could not go ahead on foot; and it was certain I could not ride my horse in his then present state, and it would take some little time to get him into such condition that I would be able to ride it again. What did I do? Before going to bed that night I got down on my knees and laid the whole matter before the Lord. The next day we had a meeting, and among the converts was a man whose wife had been a Christian for a number of years, and she had always been praying that her husband might be saved. After the meeting this man came up to me and told me how glad he was to meet me. After talking a little while he said, "I think your horse has got a sore back." I answered in the affirmative. Whereupon he said: "I have got a horse to spare: take him and finish your journey. I will keep the sick horse, and get him cured." Now you see the Father managed the horse business for me beautifully, didn't He? Now what I want to say is this: it is our business to ask the Father for whatever we need; and (I say it reverently) it is His business, or rather His place, to supply.

I do not think I can close better than by quoting from Isaiah 45: 2, 3: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden

riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel."

Miss Ellen Groenendyke said:—

There are a great many tribes, each with a separate and distinct language and all in a different state of development, in the western part of Africa, and these alone are a great source of perplexity to the missionary. In one district he may understand the people perfectly, while in the adjoining district he will be totally unable even to communicate with them.

In the first place, if you go to that coast as a worker you will find the first difficulty with yourself. You will find that you have got to have the love of God in your heart. I say you have got to have that or you can never love an African in his native idolatry and superstition. I say, therefore, before making a start, first lay your heart at the foot of the cross, and then the very first difficulty will be overcome.

In the second place, white people are always looked upon with suspicion. A native always looks to see if a white man comes with good intentions. Therefore, you have to show the people that you are what you are before they will believe you. Then another thing, they have the idea that white people are made out of money. Because white people come to that country with several big trunks,—half a dozen or more generally,—having clothing sufficient for a considerable length of time, and various other necessities that cannot be obtained in far-off Africa, they say, "Look at all the boxes she has; she must be immensely rich." Then, again, an African is very similar to an American. If he can get along, and secure money sufficient for his needs without working, he is perfectly willing to do it; so you have to be a little careful how much money you show, or how much display you make.

In nearly every different place the tribe has a language of its own, there being something like five hundred different languages in the part of the country where I am situated, and in the small place where I labor we have five different languages. These are not as difficult to acquire as Chinese or Hindustani, for example. There is one thing certain, however, if you are going to Africa as a missionary you must make up your mind to learn at least four or five languages. The fact that these languages cannot be written is an advantage as well as a difficulty, inasmuch as, when we take the children into the schools to teach them, all that is necessary is to bring the English language into play; and the parents, therefore, cannot consistently object to our mode of procedure.

In the next place, probably the greatest thing we have to overcome is the superstition of the people. You will find that their religion is

based on superstition, and that natural law is totally ignored. An illustration will serve to show what I mean: A rainbow is always between you and the rain; and they say, therefore, that the rain cannot get to you because between you and the rain is the breath of a frog. Of course, the rain is always on the other side of the rainbow and for this simple reason they worship a frog, because they believe it has the power to help them. The last difficulty that I shall name is that the devil lives in Africa and is as much of a devil as he is in America.

Now for the encouragements, and they are many: In the first place, we have the little children, whom we teach and send out as native workers. They are wonderfully apt and as ready learners as children in America. Why, in twelve or eighteen months a child will become proficient enough to read in the first reader. Without question these children, when they become grown, can do more to exterminate the superstition of the people than can white people, and for this reason, I think we can truthfully say, our great hope lies in the children. Then there is another very great encouragement: The African is tired of his idols, and if it were not for the superstitions he would throw them away. In the last place, the great encouragement is that Jesus Christ is able and willing to assist, and as the Bible says, "save to the uttermost." I wish that I could tell you how the Holy Spirit can teach these ignorant people. I have seen cases where a man has been to church once and never came back again. He, however, got a taste of what true religion was, and on going back to his people seemed to see the error of his ways and was willing to give up his superstitions and dismiss his idolatrous customs. I can say I have seen them saved, just as truly saved as I believe I am truly saved to-day. So I say, if you want to go to Africa, it is a good place to spend your life, because Christ lives there and loves just the same as He does here, and Christ has as much power there as here, and can overcome every difficulty.

#### QUESTION BOX.

*Question.* Mr. Murch, will you please name some literature on Egyptian missionary work?

Rev. Chauncey Murch said:—

The best answer to that would be, secure copies of Reports of our Board of Foreign Missions for some years past.

*Question.* What are the needs and opportunities for medical work in Africa?

Mr. Spencer Walton said:—

The needs for medical missionaries in Africa are great. There is a large field for them. There is one great obstacle, or we might say evil, in this line of work that has to be contended with, and that is the witch doctor. First of all, he is asked to find out the man, or person, who has bewitched the sick person. After this is ascertained, the witch, whoever he may be, is put through a course of torture; and after this has been done, and he has suffered agonies untold, the witch is as a general rule put to death. I have personally seen men who have suffered beyond description, and then been put to a horrible death. After the witch doctor has performed this part of his duty, he then tries his hand at relieving the patient's ailments. The Hottentots are very skillful as herbal doctors, and sometimes make very valuable preparations; but so long as we have got the witch doctor to contend against in his present powerful position little or nothing can be done. There is a remedy for this, however, and that is simply to have plenty of good physicians sent out here. When the people see the real value of an educated practitioner, they will, at once, turn their backs on the witch doctors. Therefore the power of banishing this class of people lies with the medical missionary. There is no use going out there with homeopathy, because the more bitter the dose the higher the regard for the doctor. I have known a man to drink off a half pint of kerosene oil and then smack his lips. Two ounces of salts as a physic is a very common dose, and sufficient croton oil to kill an ordinary man is often administered. Pulling teeth is a very essential point also, and I would not advise a medical man to go there without having first acquired this art.

*Question.* What is the success of medical missionaries in Africa?

Mr. Spencer Walton said:—

I know of a young man who has some Scotch blood in him, who is considered one of the most successful and skillful surgeons in South Africa. He says that from early morning till late at night, he has cases coming in, thirty, forty, fifty and sixty miles—people who walk all that distance to be attended to; and, as I said before, the more bitter the pill that is given them, the better they like it and the more they think of the physician.

*Question.* Please say something about the diseases of Africa and their effects.

Mr. Spencer Walton said:—

Well, I should say pneumonia is a bad thing. Then there is a lot of the fever which we might call malarial, and lots of consumption. Toothache is a bad thing with these people too. I know of a case where a young girl came to have a tooth drawn. It was a great big one, a double one, and very hard to draw. I am quite sure it would make any American man, or in fact anybody else than an African, wince; for as I said before, it was a very big one. The girl stood it all right though. She barely scowled, and that was all. After it was out, she looked at the doctor and said, "That is all right! I am coming tomorrow to have another one out." When this fever lays hold of them, it takes all the spirit out of them, and they are willing to be cared for in the same way as a white person; and they believe, when they are given anything that relieves their suffering for a time, that the doctor is a supernatural being. In my district one-third of that nation has been destroyed by that dread erysipelas. It is an awful thing in that country. I can only tell you about South Africa. Small-pox breaks out in other parts of the country sometimes. I really do not think there is any special disease excepting the fever which is endemic. However, with a white person, a liberal quantity of quinine is generally capable of caring for this trouble.

*Question.* Will Mr. Murch tell of the Mohammedan School at Cairo?

Rev. Chauncey Murch said:—

The Mohammedan University is called "The University of El Harsa," and is the largest Mohammedan University in the world. As a matter of fact it is a very hard matter to get an exact census of that institution. It is said that usually there are some ten thousand students there. They come there in colonies from almost every part of the Mohammedan world. They come there, and really do not understand anything of the English language, nor in fact any other; and, what is more, do not understand any of the English religion. Of course their whole time is devoted to the study of the Koran, as it is the foundation of their whole belief. The whole thing can be summed up in a very few words, by saying that everything they study is based on the Koran itself. The University is also one of the most bigoted places in the city of Cairo. It is a very rare thing that a Christian goes through it without being hissed, so positive are they that their belief is the only true one.

*Question.* What is the population of Egypt?

Rev. Chauncey Murch said:—

Nearly seven millions—between six and seven millions; and of that number about four hundred and fifty or five hundred thousand are Christians: a little less than one-tenth.

*Question.* Tell something of the health of the missionaries and their outfit.

Mr. Walton said:—

Usually the missionaries have very good health, and many of them, I think, have lived there many years without having anything more serious than a slight attack of fever. Our great missionary doctor, Dr. Lansing, used to tell a story that when he went to the East they said, "We will send him there because he will not live very long any way." Although he was a consumptive when he went there a good many years ago, he is now what might be termed a healthy man. We have excessive heat there and long continued spells of hot weather, and there is nothing much to brace us up; but still, as a rule, missionaries in South Africa, in fact all through Africa, generally have been long-lived.

Now as to outfit: You can live on what you find there. Books and newspapers come at the same rate as they are got at home. Of course, if you want delicacies and conveniences you must either get them from England or America. I might say that we often do get these delicacies and conveniences, but of course have to procure them in the way I have just mentioned.

*Question.* I have heard it said that those who go to Africa are sure to have a fever: is it true?

Miss Ellen Groenendyke said:—

Three years and a half have elapsed since I went to Africa, and I have never had the fever. I have known missionaries who have gone to Africa to be there but three or four weeks, who were taken with the fever; but I do not know of any case where it has been fatal.

Miss Smith said:—

I have lived in Cape Colony nearly eighteen years, and I never had the fever.

Mr. Spencer Walton:—

Get outside the tropics, and you get outside the fever.

*Question.* Is there any special demand for lady missionaries in Africa?

Mrs. Walton said:—

I can tell you what seven of our missionaries did. They worked very hard, for there was plenty of work to be done. I will just tell you of an instance where two of our lady missionaries went about seven miles from our station to a place we had not before visited. They found several women in a dwelling, and set to work to tell them the old, old story. After remaining with them a short time they took their leave. Several weeks afterwards two of these same women came to the mission, and almost got down on their knees praying that we would go to their place and tell them about this wonderful Christ. And it is needless to say that we gave them a good share of our attention.

*Question.* What is the success of medical missions in Egypt?

Rev. Chauncey Murch said:—

Our mission has not been able to try that work successfully, so that I cannot speak intelligently on that subject. The need of the people in this line is very, very great, and we wish every day for a medical assistant, or rather assistants, in our mission.

The Egyptians have in vogue that horrible system, the seclusion of women. When these women are very ill a Christian physician can go into their presence and supply medicines and medical help generally. I say Christian medical men can go into their presence and a Christian minister or missionary cannot; therefore, it stands to reason that if we had medical missionaries they could do great good in the matter of conversion of these poor secluded women.

Oftentimes our missionaries, when sick people come to them, give the patients a dose of castor oil, or something of that kind. If it helps them they think you a physician; in fact, it is a very hard matter to assure them that you are not, for they will say, "You gave us medicine, and it cured us." I have known cases where a man has been cured of some trifling ailment in the way I have just described, and the next day he will come around with a man who probably has consumption, or has had asthma for thirty-five or forty years, and will want you to cure him. When you tell them that you cannot, that you are not a physician, they feel sorely disappointed, and as a matter of fact will not believe you, for they will insist that you have demonstrated to them that you are a physician.

The Chairman said :—

What do you consider to be the best reason why many of these young men and young women should go to Africa ?

Mr. Miller said :—

It is very hard for me to say what I should call the greatest reason. I think if people in this country and other civilized countries could see some of the suffering of the millions of inhabitants, they would consider that the greatest reason of all why we should go to Africa.

Mr. Scott said :—

I think the first and greatest reason of all is simply this: Christ said, " Go ye into all the world and preach the Gospel." I would not, however, advocate missionaries going to Africa unless they know a loving Christ: unless they have the Holy Ghost as an all-abiding Comforter in their hearts, and are willing to work hard and energetically twenty-four hours in every day. Do not think that the devil is not in Africa, for he goes around there just the same as he does here, like the devouring lion that he is.

The Rev. Chauncey Murch said :—

The great reason is obedience to our Saviour's commands, and then, besides, the spiritual needs of that people. Our lives are full of blessing. These blessings have been showered down upon us in great abundance. I know of no reason why Africa could not be a Christian country. I pray every day that we may be more active in our labors while we have life and opportunity, that Africa's dark millions may be brought to the feet of Christ.

Mrs. Spencer Walton said :—

I think the great reason is because there are two hundred and fifty million of souls there who should be redeemed. Every twenty-four hours there are twenty thousand people passing into eternity. And then another reason is this: they are ready to receive the Gospel. Oh, friends, the heathen are crying out for the Gospel, and why should there not be a more earnest effort to satisfy their thirst.

Miss Ellen Groenendyke said :—

The reason why I should send missionaries would be to elevate the women and children of that country. I wish the ladies of this Convention could all step over to Africa for just one little hour, and see

the degradation of the women of that country. I think that would be sufficient reason why there should be missionaries sent to Africa.

Mr. W. E. Blackstone said:—

I would like to tell you that if I were not represented in every continent on the face of the globe, I could not sleep to-night. There was once an African chief who stopped a missionary when he was preaching, and asked him if he were sure that in after life he would meet everybody again. The missionary assured him that such was the case, whereupon he said, "Why did you not come before? Do you not know that I have with my own hand killed at least one hundred people?" Oh, brother, that is the question! When I stand in the presence of my Master, and I hear coming up from some dark corner a cry, "Why did you not come before?" it fills me with grief from head to foot.

I shall never forget the night that I got out of my bed at twelve o'clock, got down on my knees and promised my Master that I would not undertake the accumulation of any more worldly goods until I tried in some way to preach the Gospel to the heathen for at least two years. I do not know what made me say two years, but I remember quite distinctly that I stated that particular length of time, and ever since then I have, thank God, been in the service of my Master.

Upon a count being made of the delegates present whose intention it was to go to Africa as missionaries, it was found that they numbered forty-eight.

The meeting closed with a most impressive season of prayer. As all stood on their feet, and bowed their heads in silent prayer, it seemed as if God were speaking in still but certain tones. In a few minutes the silence was broken, and here and there all over the room men and women uttered short petitions to God for guidance in sentences which came from the heart.

## THE LEVANT.

FRIDAY AFTERNOON, March 2, 1894.

T. H. P. Sailer, Chairman.

### CHRISTIAN REFORMATION IN THE ORIENT.

Rev. George H. Ford said:—

Constantinople, the capital of Eastern Christendom, was besieged, and attacked by the Turks with their matchless vigor, but without avail. At length the invaders realized and saw the need, and they built over against the city the very strong fortress Rumelia, now the most picturesque object on that far famed Bosphorus, and made far more interesting to us by the Christian college which is placed next to this fortress in that commanding position on those wonderful straits. This fortress built, the redoubtable city soon surrendered, and the Byzantine Empire changed masters, and became the Ottoman Empire. Before the Ottoman Empire may change masters, and revert to Christian domination and the kingship of Jesus Christ, a similar step must be taken over against Islam. There must be erected the fortress of Christianity with Christ Himself as king, strong with Divine strength. Such, at least, seems to be the logical history of missions in the Levant.

It may safely be said that no more gifted or more consecrated missionary workers have gone into the world's missionary field than those who have during nearly a century toiled in the Levant. And yet, looking among the millions of the followers of Islam among whom they have lived, the visible results are very insignificant as compared with those vouchsafed to missions elsewhere, among non-Christian people. And the individual workers have none of them been given any measure of success that approaches that of those who have accepted what may be called the Divine logic of the situation, and

taken hearty hold of the work among the so-called Christians who inhabit those lands.

This Nazarine population, as it is called by the Orientals themselves, numbers not less than a dozen millions, all under Islamic rule, in either Turkey, Africa, or Asia, or under the nominal protectorate of England in Egypt. And the large missionary force that is now practically devoting its main energies to these twelve million is in the position of the Prophet of Nazareth who devoted His main energies while on earth to His disciples. These twelve millions are only the key to ten times twelve million and over, who are yet in darkness in that land. We do not believe that Christ's seeking first the lost sheep of the House of Israel was a mere temporary circumstance or detail to be changed with varying circumstances, but rather a continuation of His policy that had directed His dealings with the world for many centuries before He came. It might be clear that only His deliberate rejection by His own people justified Himself and His apostles in turning, so to speak; their backs upon them. While this would not teach us anything, it might, at least, explain to us why the doors of Islam remain shut, while other doors are open to Christians in that land.

The missionary work is in itself an enterprise seeking to exterminate the poison, even if it should be labeled with another name: seeking to convert men even if they are marked as Christians. No man can safely say to us, as many will say and do say, "You ought to convert Mohammedians; it is not your business to convert those who have any knowledge of Christ." No one could say that to us, and say any different words to those who seek to convert the drunkard in the gutter in the city of Detroit. Shall we be justified from turning from the lost sheep of the House of Israel, when they have not rejected our Master? If God has closed one door against us, He has in His providence opened another. That is the logical situation; that is the practical question. That missionary who takes his Bible and goes around among these Christians finds them ready to receive him. And I would lay great stress upon this accessible population, along with their great destitution; and I do not hesitate to say, and some of my friends from the East are here to-day, and I believe they would fully corroborate me, that apart from the helpfulness of the Bible as presented by the missions, we cannot believe that these Oriental Christians are any nearer Heaven than their pagan companions. And if we were to weigh them in the balances we should be compelled to admit that in many respects they are inferior. On the other hand, God's unchangeable law is laid down and carried out, "That he to whom most is given, from him most will be required, and he who falls from the highest pinnacle will be dashed to pieces with the greater destruction." They have virtually banished the Word of God from their midst.

They have that light, but because they have shut their eyes to it, they have fallen to a position less honorable than those who never had such light.

On that question we find Christians the chief enemies of the missionary project. Persecution by the priesthood is not one-quarter as bitter as the persecutions inflicted by the so-called Christians. Where Moslems interfere it is generally found there is a Christian hand behind, the object being to imprison the missionary teacher or close the missionary school. Again, there has been poured into these parts streams of degraded literature, from American and European sources, mostly European, that have caused us to hang our heads before this Islamic population. Even certain foul and loathsome diseases are known in Asia as Christian diseases, and a drunkard seen there is known as "English drunk,"—something that was not known until sailors rolled about their streets intoxicated. The teachings of infidelity, in which the existence of God is denied, on the part of some of the English population, has worked its way into the Christian ranks. Then we find there is a need of evangelizing these Oriental Christians, in order to place before the Moslems a religion which may properly be called Christianity: in the first place, because not themselves Christians; in the second place, because of their value as an evangelizing agency and because they are stumbling blocks, standing where they do in an evangelical attitude; and stumbling blocks in the way of those who wish to know the Christian religion as it is. For all these reasons we find that God lays upon us the lost sheep first, and when they shall become in fact His own people, instead of a handful of missionaries these twelve million will be missionaries.

Having brushed away the cardinal points we shall find they will be reached far more quickly than any class to whom we may go. Blessed be God, the work that has been accomplished among these Oriental Christians was begun by Divine guidance; for, as I say, the missionaries did not go to the Christians first, they did not seek to form a new sect. The missionaries resisted, with all their strength at first, the abandonment by these Christians of their own native churches,—Armenian, Greek, Catholic, whatever they were. They taught them, requested them, wanted them to stay in their own churches, live in their own churches, and so reform the churches in which they lived. They tried hard to bring about that result, but God did not so will it. So these people, instead of being able to reform their own sect, were thrust out, and they were obliged to become a new sect of evangelical Christians. It has been simply forced upon the Protestant Church to care for the rejected converts who would not be tolerated while reading the Bible and following their consciences—would not be tolerated in

any of the sects of the olden time. There we are then with a Protestant community forced upon us, that has already commenced to do the work; and you, many of whom God has led to think of devoting your lives to that work, remember this: the first thing in dealing with these native Christians is that they are to be evangelized.

The point which I most love to draw their attention to is this one point,—the missionary spirit. I say to them, “You are my brethren, that call yourselves Christians;” and they say, “We are Christians like you; we have the Bible, and we believe in Christ.” I say, “You have been here all these centuries, and you have never tried to convert one soul to Christ. Our Christianity is like the air which must fill up every vacuum. It is like the water, that must fill up every space that can be found that is not already full. It is like the blood that must fill up every spot where the life giving fluid should enter. It is like the light which enters every aperture.” So this is what we are seeking to do, little by little, to bring them to that standpoint of true evangelism, by which we may expect in a short time the whole nation shall be turned in a day, because of this mighty influence coming from within,—because of the reform by the living Word of God.

#### THE STRATEGIC IMPORT OF MISSIONS IN THE LEVANT.

Rev. James S. Dennis, D.D., said:—

If there is any department of Divine activity in which we may expect to discover a controlling purpose it is in missions. The very idea of missions implies far-reaching plans in the mind of God. The word, popular and commonplace though it may seem, stands for all that the promises and prophecies and high behests of God mean to the world. Let us see if we can read the design of Providence in Levantine missions. Let us see if there is not a large ulterior aim in view, with a wealth of meaning and an affluence of results which, without irreverence, may be regarded in the light of a strategic purpose, the full significance of which God will unfold in its proper time. The Levant is old strategic ground in the religious history of the world. It was the rallying ground of those sublime supernatural forces which culminated in the Incarnation and the founding of the Christian Church. It was the arena of the early conflicts of Christian history, the birthplace of apostolic missions. It is still a strategic region, and we shall venture to name some aspects of the outlook which we consider as suggestive of mighty and far-reaching plans.

(1) Missions in the Levant contemplate a Christian reformation in Western Asia. There is a large nominal Christian population scattered throughout the Orient, having strong affinities on the north with the

Russian branch of the Eastern Church, and on the south coming into touch with the Abyssinian remnant of early Christianity. The Eastern or Greek Church, which extends in scattered communities throughout the Levant, with its contiguous and affiliated branches in the Balkan Peninsula and in Russia, the Armenian, the Nestorian, the Maronite, and the Coptic, with Papal offshoots scattered in many localities, present a vast body of nominal Christianity which needs an evangelical reformation quite as much as was the case with European Christianity in the sixteenth century. We may safely estimate Levantine Christianity and its outlying affiliated brotherhood of the Eastern Church as representing one hundred million souls. This would be about equal to the entire Christian population of Europe in the sixteenth century. Here is a magnificent arena for evangelical reformation. The old battle is to be fought over again. Souls are to be rescued from superstition and from the blighting influence of a degraded sacerdotalism. Christianity, even with all its corruptions, has had a hard fight for life. It was enfeebled, after its early conquest of the Roman Empire, by the growing degeneracy connected with the rise of the Papacy, and the Moslem domination with its staggering blows attacked it in its enervation, and has held it in subjection for centuries. Christianity in its defensive struggles has taken refuge in worldly devices and political alliances. It has given little attention to its higher resources of spiritual dependence upon God, and has compromised too readily with the world, and leaned too heavily upon empty formalism and its hierarchical system. The result of all this is that Eastern Christianity is in fast alliance with worldliness, and only a great spiritual upheaval can work its deliverance. The reform must work from within outward in order to be efficient. Christianity in the East must be born again if it is to know the power of a new life. A reformation so radical and vital as this requires long and patient preparation. There were a hundred years of providential anticipation of the Reformation in Europe. We believe the reformation in Western Asia requires possibly even a longer period for the full development of God's plans, but the day of Divine visitation will come and we shall have a reformed East. Christianity will be baptized again with spiritual life amidst the scenes of its early triumphs.

(2) Another ulterior aim of missions in the Levant is to purify Christianity, and redeem it from its unworthiness in the eyes of the Mohammedan world. Christianity in the East has been in disgrace during all the centuries of Mohammedan history. The Moslem has always beheld it under false colors. He has formed his opinion of it upon utterly misleading evidence. Apostate Christianity has posed in place of the true. The influence upon the Moslem has been to the serious discredit of Christianity. What judgment could he pass upon Mariolatry and sacerdotalism and the idolatrous reverence rendered to

pictures and images? How could we expect him to regard the all-pervading ceremonialism, the fiction of the mass, the doctrine of purgatory, and the tricks of priestly absolution? There is enough which it is difficult for a Moslem to receive in the evangelical doctrines of the Trinity, the Incarnation, and the Atonement. He, like all of us, must be taught of God and be enlightened by the Spirit even to receive the Scriptural truth which is involved in the Christian system. To expect him to receive with respect the corruptions of Oriental Christianity, especially the absurdities of Romish doctrine, and to declare his allegiance to a system at once so false and puerile, is not only antecedently improbable, but has been shown to be historically impossible. If Christianity is ever to touch the Moslem heart it must be full of evangelical power and beauty, and freed from the corruptions with which it has been overlaid in the East. Islam will never be converted by Oriental Christianity, and there is a strategic preparation vitally important and absolutely necessary in a reformed Christianity which can be presented as the true religion of Christ as He gave it to men.

(3) Missions in the Levant are strategic in their relation to the ultimate conversion of the Moslem world. The Turkish Empire, although it is not cordially and loyally recognized as such by all Mohammedans, is nevertheless in effect the religious, political, and military center of Islam. The Khalif at Constantinople, whatever suspicion may rest upon his claim, is still the only accredited successor of the Prophet. There are at times signs of intellectual and political unrest among the wider constituency of Islam, yet, so far as the insignia of supreme headship is concerned, it is in the possession at the present hour of the Ottoman Sultan. If Mohammedanism were called to rally to a religious *jehad*, or holy war, it would be around the throne of the Ottomans. Levantine missions are strategically near this heart of the Mohammedan system. With Oriental Christianity as a basis of work, the Gospel is being planted in its purity throughout the length and breadth of the Levant. As in the days of the Roman Empire, when Christianity was working towards the overthrow of pagan Rome, so in our day it is scattering itself far and wide through city and village and hamlet of the Levant, and is infringing at a thousand points upon Levantine society. There has been a wonderful and steady co-operation of Providence in limiting the political and military supremacy of the Turkish power. What has once been lost has never been gained again. Side by side with political disintegration has grown up the intellectual and spiritual transformations of modern missions. The heart of Mohammedanism already begins to feel the pressure of this irresistible combination. It does not beat as freely and as proudly and as calmly as it once did. We observe now and then what seems very much like a spasm of distress and alarm. There is quick and irregular

pulsation which reveals the presence of some internal disorder. In the meanwhile the outlook is clearing and broadening. It would be presumptuous in this connection to speak with any assurance, but when we consider the progress already made by the leavening power of missions in the Orient, the existence of the Word of God, either entire or in part, in eleven distinct languages of the Levant, the wide dissemination of Christian literature, and the pervasive power of Christian education, we must recognize that Divine forces are marshalling themselves with a mysterious celerity and a strategic combination all throughout Western Asia. When we note also the political changes of the last fifty years, the present unrest throughout the Turkish Empire, the unrelaxed grasp of England upon Egypt, and all the burning questions of Levantine diplomacy which the Christian governments of Europe are called to keep in abeyance, we must realize that God's providential plans are ripening fast. Then, too, a new approach to Islam has been opened through Arabia. There is religious liberty in Egypt, with a wonderful spirit of inquiry and a large demand for religious literature. In Persia the Spirit of God seems to be directly at work upon multitudes of Moslem hearts. There is strategy deeper than the wisdom of man, as deep as the counsels of God, in all this. Let us bide God's time, and go patiently forward in the conscientious discharge of our duty during these preparatory stages. When the strategy is unfolded, we shall rejoice that we had the faith and the consecration to do our part during the quiet years when God was working in the light of His own secret purposes.

(4) There is a strategic import also in missions as related to the languages of the Levant. Where there are so many nationalities there is a corresponding variety of language. Missionaries have mastered and appropriated these many vehicles of thought, and have made them messengers of divine instruction to many peoples. The miracle of the Day of Pentecost was simply typical of missionary activities in the nineteenth century throughout almost the identical region whence came those many-tongued speakers of "the wonderful works of God." Evangelistic preaching and missionary literature are disseminating to-day in many tongues throughout the Levant the same teachings of revelation which the apostles gave to the world. Listen, for example, to the languages in which the Bible speaks to-day in the Orient. Almost all these translations are the work of modern missionaries. There is the noble Arabic, the ancient and modern Armenian, the Osmanli Turkish, the Persian, the Syriac, the Kurdish, the Armenian Kurdish, the Bulgarian, the modern Greek, and the Albanian. Eleven distinct languages. In addition to these primary languages, there are many editions of the Bible in which these same translations are printed in different characters so that they may be read by various classes of

that polyglot empire. The Turkish Bible is printed in the Azerbijani, the Armenian, and the Greek characters; the Persian, which is printed ordinarily in Arabic, is also printed in the Hebrew character; the Arabic is issued also in Hebrew and Syriac; the Syriac is printed in Nestorian or Chaldaic, the Kurdish in Armenian, the Coptic in Arabic, the Albanian in both a northern and southern dialect, and the Greek in Roman characters,—making in all twelve varieties of printed Scriptures. There are also raised editions for the blind, in Armenian, Jewish, and Arabic; making in all twenty-six distinct translations and printed variations of the sacred Scriptures for use in the Levant. What is done for the Bible is also done to a large extent in the dissemination of religious and educational literature, and in the circulation of newspapers and journals. Missions are thus laying siege through every avenue of approach to the intellectual and religious thought of the East.

The strategic import of all this will appear when we reflect that these languages which I have named represent the vernacular of an estimated population of not less than eighty millions. If we take the Arabic alone, it may be considered by a very conservative estimate the medium for reaching at least forty million souls. It is the spoken tongue of Northern Africa, the Eastern Soudan, Arabia, Palestine, Syria, and Mesopotamia. It is the sacred language, although not necessarily the vernacular, of Mohammedans everywhere throughout the world. Consider now what Christian missions have put into this one language within a half century. There is the Bible in thirty editions. There are five hundred distinct volumes of religious, educational, scientific, historical, and popular literature issued from the Beirut Press of the American Presbyterian Mission. An average of twenty-five million pages is printed at that press annually; and the total of pages printed since its establishment is five hundred millions. The Beirut Mission Press has become a distributing center for Arabic literature throughout the world. As we contemplate this marvellous achievement, can we not read the signs of a strategic purpose in the Divine mind to subsidize through Levantine missions a magnificent language for His own purposes?

(5) Still another outlook of Divine purpose in Levantine missions may be discovered in the fact that they are a training-ground for future missionary service by native agents. Native missionaries from the Levant, according to the varied affinity of their vernacular, could be sent northward, eastward, southward, and westward, along the northern shores of Africa. Already Persian evangelists have crossed the Caucasus, and have penetrated the mountains of Kurdistan, and Arabic-speaking Syrians have gone to the Mesopotamian Valley, to Arabia, Egypt, the Soudan, and along the northern shores of Africa.

The high schools and colleges of the Levant are giving exceptional educational facilities to young men and women, who, if God chooses, can do a noble missionary work for Him in distant regions. We are as yet only beginning to see the import of this feature of Levantine missions. I am myself personally acquainted with young Arabic-speaking evangelists who were educated in our mission schools in Syria, who are at present engaged in mission work in Mesopotamia, Palestine, Southern Arabia, Egypt, Algeria, and Morocco. Only recently there has come a call from China for an educated Arabic-speaking evangelist, familiar with Mohammedan literature, to enter upon the work among Chinese Mohammedans. When God's plans are ripe He can scatter native Levantine missionaries from China on the east to Morocco on the west, and from the Caucasus to the southern coasts of Arabia.

(6) We believe there is still a further strategic meaning to Levantine missions in the fact that the people of the East are being trained and elevated for political and national responsibilities in connection with changes which the providence of God will bring about in the East. A day of reckoning must come in the Orient. God will not allow injustice and wrong to sit upon the throne forever. The subject nationalities of the Levant, however, need a long and severe training to fit them to assume the duties of political power, but already in the case of Bulgaria we have an object lesson of the influence of a missionary institution like Robert College in training young Bulgaria for national responsibilities when the hour of her deliverance struck. No one can prophesy what political changes will be wrought in the Levant during the coming century, but the changes when they come will find the various nationalities of the East prepared by the evangelical and educational work of American missionaries to assume a worthy share in the new religious, political, and social environment into which God may design to introduce them. When the cross rather than the crescent shall be the symbol of power and the sign of hope and progress throughout the Levant, then will the humble and patient toils of American missionaries during all these years of preparation be manifest to the world, and reflect in results both brilliant and timely the great strategic thoughts of God in His missionary plans for the Orient.

#### THE PRESENT EVANGELISTIC OUTLOOK IN THE LEVANT.

The Rev. Frederick G. Coan, of Oroomiah, Persia, said:—

In speaking of the present evangelistic outlook in the Levant, I shall only, as a side issue, speak of the nominal Christians who are there, confining my remarks more especially to the Mohammedan situation, and that as represented more especially in Persia itself. And I

hope that, before I am through, if any of you have come here with the belief or conviction that work among the Mohammedans is impossible, that you will go away with your minds changed. It is necessary, first, to consider somewhat the importance of Persia itself. Not only are we centrally situated in a geographical point of view, but Persia itself seems to be the point from which the Mohammedan world is to be most easily reached. The work in Persia comes in two or three lines, one of which has been mentioned by the speaker who preceded me. The Nestorians number one hundred and fifty thousand,—nearly thirty thousand in Persia, and the remaining portion lying west of that mountainous region. Now, the very fact that God in His providence has so blessed our labors among this nation, with whom we have been working for fifty-eight years or nearly that, is in itself a great incentive for work in that country. Remember, in Persia, Turkey, and Syria these Christian sects remain: they exist, but they are being rapidly evangelized; and as they are evangelized the influence which is going out from this Christian influence to other Mohammedans is an influence that cannot be overestimated, it is a tide that cannot be resisted. We have good reasons to think that the eighty-five thousand Nestorians of farther India and China will in time to come carry the Gospel of Christ throughout all this Mohammedan region that surrounds them. Another encouragement, as we look at Persia itself, comes from the fact that the Mohammedans of Persia are somewhat different from other Mohammedans. The Mohammedans of Persia are the Sunnites, and those of Turkey are the Shi'ites; and they hate each other more bitterly than the Mohammedan does the Christian. To-day there is nothing that delights a Mohammedan in Persia more than to be able to convict a Shi'ite. That is a fact that is encouraging, because it gives us greater access to the Mohammedans of that country. The Sunnites are themselves divided up into many sects. The Bâbis are a very interesting sect, and are going to form a feature in christianizing Persia. To-day they hold their own, and they have come to stay. These Bâbis are accessible. In the city of Oroomiah, where I live, all of our quarter of the city consists mostly of Bâbis. And you can go into their houses and preach to them and talk to them; and you will find wherever you go that they are accessible. And the same with these other sects. Then another fact for encouragement is the general spirit of unrest that you will find throughout the Levant. I know it is the same in Turkey, and it is the same in Syria, and it is remarkably so in Persia; as you go among the Mohammedans you will find they are not satisfied, they are anxious to throw off the system. You will find many of the leading Mohammedans, those that belong to the nobility, who are not Mohammedans at heart. They have no sympathy with the system; they know it is opposed to all progress and reform. The

Shah would be glad to put these ecclesiastics out of the way. They are the men that are opposing him in every reform.

What is being done to-day to reach the Mohammedans of Persia? As our brother just told you, a great many ask us why don't you preach directly to the Mohammedans? We find we cannot preach directly to them; I mean, to-day it would be impossible for us to establish a large mission openly for work among the Mohammedans. It has to be done under cover there. These Christian nations forming these Christian sects, we are working more and more every year. In looking at the beginning of this, I want to take you back a few years, and show you what instruments God raises up for that service. A great many of you think that the men who go out among these Mohammedans to work must be men who have undergone great training. I do not want to underrate the training necessary for this work in the East, but there is a qualification that will go ahead of all the rest: the man whose heart is full of love and enthusiasm has, in his desire to see their souls won, an earnest of success.

To illustrate this: I suppose it was about twelve years ago, while taking my course in the seminary, there was a man about forty-five years of age, maybe a little older, who became very much interested in the work for the Mohammedans. He was a man who wanted to go out and do what he could for them. This man's name was Hobay, a gate keeper, a man ignorant and uncultured, with no education at all, and was the last man you would have chosen in that field, to go out and engage in that work. You might have found a man of better preparation, educated in Arabic: this man knew nothing of it; but his heart was filled with a burning love for souls, so he asked us to send him out as an evangelist to the Mohammedans. He learned how to read Arabic. What was the power of that man? It was only the simple, pure Christian life. That man went out into the villages around Oroomiah. On that plain we have three or four hundred villages, and he soon won the respect and confidence of the Mohammedans. And he was soon called a Dervish,—that is, the chief Christian, a man who is unable to lie. The man spoke the truth from his heart, and because he believed it. That man was able to go right to them in a kind spirit, not an angry spirit, nor in a spirit of antagonism, but in the spirit of Christ, to tell them Mohammedism was a fraud, that there was no hope in Mohammed, and their only hope was in Jesus Christ. He was soon able to preach in their mosques. In Persia a man is not allowed to enter them; in Turkey they are not so strict. But in a great many places they invited him into the mosques, they made way for him, and gave him a place near them, saying, "Let him speak to us of the Word of God." He was invited to their festivals on various occasions, and always heard with respect. One day he

was discussing with three fanatical Mohammedans on the street. He was speaking about the claims of Christianity, and two or three Christians met him, and they said, "You will precipitate a massacre upon the Christians; withdraw." The Mohammedans knew something of their wishes, and turning to the Christians they said, "Why are you so afraid? Why don't you speak the truth as fearlessly as he does? He not only speaks the truth, but what he speaks is true." So the Christians were put to shame and rebuked by those whom they feared, and they remained there and heard the story through. They so hated Hobay at one time that they hired some robbers to put him out of the way. He was met by those robbers, and they told him to get ready to die. He said, "I am not afraid to die," and he knelt on the ground, and offered up a prayer; and when he arose up, the robbers were weeping. They laid their rifles on the ground, and said, "We cannot kill a man like that." When he died, hundreds, including Mohammedans, Jews, and Christians from all parts of the plain, came to his funeral. The reason I dwell so particularly on this is, there was a beginning, as you might say. That shows the Mohammedans were accessible. If we had the right kind of a man, we could get at them. Not long after that, a young man came up and offered to take his place, and directly there was organized there one of our principal missions, the Northern Persian Mission.

What is the plan and scope of that work? We are trying to get active young men, workers who are willing to take their lives in their hands, and leave their families at home, and who are willing to go out for merely what it costs them to live, and preach to the Mohammedans. We started with two, and this year we had ten young men going out two by two, and working among the Mohammedan villages. After a while we saw it would be a good thing to couple medicine with the evangelistic work, and we took one or two of these young men and thought we would give them a trial, and see if we were able in that way to get the key that unlocks the heart and reaches this people. That work has been growing until ultimately we will take in the Kurds as well as the Mohammedans of Persia itself. It is a work that has been wonderfully blest. The report of those young men, as they came from their tours among the five hundred villages in which the Gospel is preached, was that there were only three villages where they were rebuked and where they did not receive the Word kindly. And the young men, after looking it over carefully, said, "We are fully convinced that there are two hundred Mohammedans who are earnestly seeking the way to life."

I want to touch upon another way in which we are reaching them, and that is, through the colporteurs, and through the Word of God. Over sixty thousand volumes of the Scriptures are being read by the

Mohammedans, and scattered throughout Persia. What a power that Word of God is. One illustration of how it is working in a quiet way that many of us have no knowledge of: On our way home last year we came into a Mohammedan village, and wondered where we should be entertained, as we had been there eight years before, and the accommodations were very poor. A man outside the village met us and put everything he had at our disposal, and treated us as kindly as anybody could treat a Christian. I went out after everyone had gone away and he was sitting in an outer room, and I asked him how it was he had treated us so kindly; and he said, "Because you are men of God; you are the best men that ever come to this country. And he took up the Bible and he said, "That is the Word of God. I have been reading that Word and I am convinced that the only Word of God is in that book." And as a result of the conversation I had there with that man, he went over to the mosque the next morning, where the people met for worship, and he repeated word for word all I had told him, and he said to the people there, "This is the Word of God, and this is the Gospel and Word that has come here to Persia, and it is going to change this country and the people who believe it."

And I can give you many more instances brought in by our colporteurs, showing that the Word is read here and there, and is bringing forth fruit. One of our helpers, sent out in the city of Oroomiah, opened the door and found a group worshiping. What was his astonishment at hearing them reading from the Gospel of John, third and fourth chapters. With turbans removed after they had read, they offered up short prayers. The man was dumfounded. There were sixteen Mohammedans, and they were met there to study the Word of God. After they were through they said to him, "This is our habit; we hope you will say nothing about it." In the city of Oroomiah itself we have there in the church about twenty Mohammedans; and they are known as Christians, as men who have given up Mohammedanism. Why are they not killed? Because that law is practically a dead letter. We had a good test in the case of that martyred Mirza, the man who was in prison and suffered all sorts of torments for years, and yet with the knowledge that he was suffering the government did not dare to take his life. He finally died from the effects of confinement in foul prisons. The government did not dare to kill him. That man's life did more to show the spirit and power of the Christian religion than all the converts of the missionaries during the past eight years.

The situation is, then, one that demands our prayers — prayer that the day may soon come when the open door shall be granted to everyone to come in there and preach; but remembering that to-day they are accessible. We may preach to them, only it has to be done in a quiet way. Whenever the shots fall we have to duck under water, and

we have to remain there until we can come to the surface and carry on our work.

That is the way we are working there to-day.

#### THE POLITICAL SITUATION IN THE LEVANT AS RELATED TO MISSION WORK.

The Rev. T. R. Sampson said:—

In order to deal with this subject intelligibly, it will be necessary first to describe the situation. Then we shall be in a position to consider the effects which that situation may produce, and finally what that situation may demand in those who undertake mission work where it prevails.

I. The situation is different from that found in any other country in which mission work is carried on. In Japan and China, for instance, we find a homogeneous population, with a native government; in India, a heterogeneous population with an alien government, but a government which is stable and just. In the Levant, however, we find a heterogeneous population, a government alien to many of the nationalities within its borders, and a government which, like the Turk, its originator, is simply "unspeakable" in its injustice, tyranny, and insincerity.

The political situation in the Levant is the famous "Eastern Question"—a question which is not only difficult to answer, but a situation delicate and most difficult to define, so varied and shifting are the elements which enter into it, so unstable is the controlling influence, so uncertain the continuance of any force which may be for the moment supreme.

One or two illustrations will set forth the position more clearly than pages of description. The whole situation is like a kaleidoscope, in which the paper cylinder represents the Turkish government, the bits of glass the various nationalities, and these have to be looked at through the stained glass of European diplomacy, while the slightest jar of any portion may produce a new arrangement of all the parts.

The condition of the Turkish Empire more particularly is most fitly represented as that of a body in unstable equilibrium, an inverted pyramid which rests upon its apex. But even the attenuated base is still being vigorously diminished, by the combined efforts of pygmy enemies, the "infant liberties," as Mr. Gladstone terms the Greek, Servian, Bulgarian, and Roumanian governments, and of its own corrupt and venal officials. Its fall would be inevitable, imminent, and fatal, but for the giants or great powers of Europe, England, Russia, France, and Austria, which, standing behind the pygmies, each steady the unstable

body, by pulling it vigorously from opposite sides, each having his own commercial, political or religious interests to conserve; for religion and politics are inseparable in all the East.

The brevity of this tenure of life is expressed by the familiar term "sick man," whose life is only sustained or prolonged by stimulants, or electric shocks, administered by his doctors, all expectant legatees, until each in turn may have an opportunity to add a codicil to his will or clip a few coupons from his bonds.

II. The effects produced by this situation may be said to afford:

(1) Peculiar advantages for mission work among the decayed Christian churches. The Moslem, at first only contemptuous of all religions but his own, has been tolerant towards other creeds from necessity, since the taking of Constantinople and the concessions then made. After 1854 he was forced to grant a measure of religious liberty theoretically even to his co-religionists, which has remained almost a dead letter.

However diverse or opposed the interests of the many claimants, they are each and all zealous defenders of the rights and privileges as a whole, once granted, and will not permit the rights of an enemy even to suffer lest his own turn should come next. Thus greater liberty is enjoyed in Turkey than in any other country of Eastern Europe.

(2) Special difficulties. This state of political unrest, however, is necessarily unfavorable to the careful consideration of other or religious questions. The minds and hearts of the people are turned constantly towards the political horizon, watching the reappearance of the borealis, or some new turn of the kaleidoscope.

Then, in the absence of proper national institutions, around which their aspirations may cluster, patriotism, as we understand it, is almost impossible, and there are many who argue most plausibly, "We have but two bonds which hold us together, a common language and a common tongue; let us not sever either of these until we have a common government or have attained our national aim."

The Turk is thus abundantly supplied with advisors who are ready to help him do anything which will injure a rival, without sacrificing some common interest.

This has been the source of no end of trouble in building churches, sustaining schools, circulating religious literature, as well as of personal persecution.

These evils have been intensely aggravated during the last few years at the instigation of Russia.

The Turk himself, at first only contemptuous, has, as the Christian communities have advanced in intelligence, power, and wealth, become suspicious and even not a little fearful.

III. Turning our attention now briefly to the needs of this situation we will ask :

(1) What does it demand ? There is no special call now for an increase in the mission force or the mission funds; but there is an imperative demand that the present force be maintained and recruited when necessary, by only the ablest, wisest, most prudent men who can be found; men who, while possessing all the spiritual qualification, will be able to direct, lead, and inspire others, and with great tact and discretion, avoid the traps which are constantly set for them; men of that combination of piety and common sense which has so distinguished the whole course of our American missions in that portion of the world.

Whom does it demand ? Pre-eminently Americans, as missionaries, leaders, teachers, organizers, and trainers; while the natives of the various nationalities will be the most effective evangelists and pastors, and to them the whole work will ultimately be transferred, so soon and so rapidly as they develop ability to govern and support themselves. No other nation is at liberty to send missionaries to work as Americans can. The political interest of each European nation, as well as the relation of church and state, would immediately produce complications. This is universally recognized, and the existence of the Turkish Mission Aid Society in London, to help this American work, is a most impressive confession of the weakness.

Syria and Egypt are only apparent exceptions to this rule — enjoying especial protection.

(3) When should this necessary work be done ? Now. It is impossible to say what condition will succeed the present. But whatever the difficulties now, they will certainly be increased in the future, should either Russia or Austria succeed Turkey in any portion of the territory.

The conduct of both Greece and Servia towards mission work leads us to expect little grace from them, and if Bulgaria has been less jealous and hostile, it is to be attributed, no doubt, to the fact that the mission work was so firmly established already, in schools and churches, within her borders, before she attained any measure of her independence. It should be added also that it was largely through the training received in Robert College that her statesmen have been able to learn that political wisdom that has secured for her the recognition and support of Europe, which she has demanded, and in so high a degree deserved.

The honor was reserved for the archaeologists of the American School of Classical Studies, at Athens, in its excavations, to restore to the world some months ago the mutilated form of Juno, the bride of Jupiter. The far greater honor has been reserved to the American

missionaries, especially of the American and Presbyterian Boards, of setting up again in the Levant the long prostrate form of the Bride of Heaven, the Church of Christ, removing the accumulated debris of ages of ignorance and superstition, and re-uniting her mutilated and scattered members.

May they be abundantly sustained in this noble effort, until she shall go forth in all her matchless perfection, clear as the sun, fair as the moon, and terrible as an army with banners, conquering and to conquer.

Miss Ben O'Liel said:—

It truly grieves me to think of my people — God's nation, the people that He has chosen to call His everlasting nation. Everywhere is the city of Jerusalem known as the great city, from which the blessed religion came. And we cannot think of the land without thinking of the people,—the land and the people become inseparable. And it is God's land, for has He not appointed the land and the people as proofs of the inspiration of the Scriptures? We rejoice that we can point to the fulfillment of God's assurance, and that we see some signs of the approach of God's time to favor Zion.

In the Old Testament we read, repeatedly, that God has appointed His people; and His word has always been my covenant. It was not Christ who turned away from His people, though He came unto His people and His own received Him not. We want to remember that it was the Jews who were the first missionaries of the Christian Church. But it seems to-day as if the Church had neglected the House of Israel. In the days of the apostles we had a doubt left in our minds; we understand it to mean exactly what it said — that when Christ said "beginning at Jerusalem" He meant beginning with the Jews, and that in fulfillment of that He would come always to the Jews first; but, as the Church grew in attention to the world, it forgot its duty to the Jews. Now, as God's Spirit is seeking movements to convert all nations to the Christian Churches, we find that they have passed by Jerusalem, and the thought gives me no rest. God has never set us praying for anything He would not grant, and we have His word that Jerusalem will be lifted up. Has He cast away His people? God forbid. We are thinking a great deal of the evangelization of the world, and praying for it. Shall we ask a sign when He has already told us whom He has promised to redeem to Himself?

The Jews are now under God's ban of disgrace,—scattered over the world, ill-treated by many nations. It may be that they are suffering because of their sins,—and so many in ignorance of what their crowning sin was. But there is another aspect to the apparently hopeless condition of the Jews. It is possible that it is God's training school

for them. He has a mighty work for them in the future, and He is now training them, possibly just before He needs them, and placing them all over the world to become the most efficient missionaries.

Never before was the door so wide open to the Jews as it is now. My father writes from Jerusalem that he has never before found the Jews so willing to hear the message of salvation. It is simply now a question of need of those who can give the personal message to them; for they listen eagerly to it. We need, in going to the Jews, to place ourselves in their place; to look at matters through their eyes, as it were; we need to speak to them from their own Scriptures, the Scriptures they love.

The Chairman said:—

There is one field in the Levant which has not been referred to. It is the field of Arabia, with a population estimated to be in the neighborhood of ten millions, and yet it is at present almost untouched.

Mackay of Uganda says that Arabia is the true key to Africa, and Pruen, another missionary, insists that if the Arab only could be reached, the evangelization of the dark continent would be practically solved.

Keith-Falconer, who died at Aden, was emphatic in his statements that the Arabs could be approached, and similar reports come from the mission which the Dutch Reformed Church has established at Busrah. They say that there are many places that ought to be occupied, one of the most important being Sanaa, the capital of Yemen.

If there are some of us who are thinking where we can lay down our lives to the most advantage, we may be very sure that our efforts in Arabia are greatly needed, that God will be willing to bless them, and that we shall possibly be placing them where they will count for most from a strategic standpoint.

#### QUESTIONS.

A gentleman in the Audience said:—

I would like to ask as to the religious life of the Armenians. I would like to know their spiritual condition,—if they have the religion of Christ, in the active sense known in this country, or is it simply the nominal Christianity of the other nations in the East?

Mr. Coan said:—

I suppose they would be classified with the Nestorians. They had portions of the Scripture, and they were kept in the churches, the same as reliques, though not for their intrinsic value.

An Armenian gentleman in the Audience said:—

The Armenians are under the Greek Church in the East. As to evangelical work among the Armenians, the Armenians thought the missionaries came to destroy their nationality, and they worked against them. A good many missionaries go to the Armenian churches to preach the Gospel, because they are invited by the Armenian priests. The Armenian Church had a fast twice a week; now that fast is given up. The Armenian Church had the pictures of the saints in the churches; but now these pictures are also taken out. Where the missionary has been, this work is going on, very slowly, but steadily, and firmly. They do not want to take the Protestant name unto themselves; therefore they are trying to reform their churches. That is the greatest and most hopeful reformation that is going on among the Armenians to-day.

A gentleman in the Audience said:—

In Syria and Palestine which is most effective, education or medicine?

Dr. Dennis said:—

I think that educational work is in advance in Syria, and I should think throughout Palestine. The schools for girls in Syria, and at various points throughout the Levant, are very interesting missionary efforts, and very successful. There are a great many of them, and they are well conducted,—conducted with great earnestness, and with great missionary spirit and devotion. And I think there are more of the hearts of the women touched in the Orient by educational than by medical work at present.

# THE CONFERENCE OF INSTRUCTORS IN COLLEGES, THEOLOGICAL SEMINARIES, AND FITTING SCHOOLS.

FRIDAY, March 2, 1894.

Professor Frank K. Sanders, of Yale University, Chairman.

A special conference was held on Friday afternoon of those college or seminary professors and other instructors who had come together at the Convention. The discussion included so much that was valuable and suggestive to those who were present that it was voted with great heartiness to request a committee of three, including the Chairman, to prepare a careful report of the proceedings for circulation among teachers who were not able to be present, and to append thereto a resolution expressing the evident sentiment of the gathering in relation to the Volunteer Movement.

The Chairman said:—

The subject we are to discuss to-day is of equal interest to each class of educational institutions represented here. The Student Movement has not confined itself to the theological seminaries of the land: it appeals to the men and women in our colleges, and even to the younger element in our fitting schools. It is aiming, not merely at sending forth missionaries, but at developing a missionary spirit among those who may in the future become missionaries.

We are not here to discuss the advisability of giving this Movement for missions a place in the religious life of the institutions we represent. It is already a fixed fact, a force to be reckoned with, an aggressive influence to be recognized. It is for us to make it a factor in the development of a wisely directed, well rounded, catholic spirited

religious life, by putting ourselves, who have so many quiet opportunities for moulding student opinion, into a friendly and sympathetic relation with it.

It is not then our question whether we shall assume an attitude of sufferance, or of hostility, or of helpfulness. We have heard it asserted that the faculty of a college is often the greatest hindrance to the domination over that college of a whole-souled devotion to Christian missions. There is too much truth in this. There are now, and always will be, associates of ours who cannot agree with us that we can afford to give away our best men. But all that is quite immaterial to our discussion here to-day. We are certainly convinced of the value of the missionary impulse. We will be glad to see it lay hold of our students in a large and comprehensive way. We are desirous of determining how we may be helpful to the Volunteer Movement, which has, as its supreme object, the promotion of an impulse toward this spirit of self-sacrifice and consecration.

Our discussion will follow three general lines, each to be opened by one who is interested in that especial phase of influence. Opportunity will then be given for a free and informal interchange of ideas. The omission of formal addresses will enable us to gain in spontaneity and directness what we may lose in depth or breadth of discussion. We will consider, then, first, our wise relation to the individual student volunteers in our institutions; secondly, our relation to the maintenance of a true missionary spirit in our institutions as wholes; and, thirdly, our possible relation to the wise and stable development of the Volunteer Movement itself.

#### OUR RELATION TO THE INDIVIDUAL VOLUNTEER.

Professor C. Armand Miller, of Roanoke College, Virginia, said:—

The key to this problem lies in the cultivation of personal relations with our students. In this respect the members of the faculty in smaller colleges have a great advantage; but whether in seminary or college, the professor who neglects to cultivate, as far as possible, a relation of confidence and friendliness with his students, is cutting off his most practical means of guiding their lives,—a means far more potent than his lectures.

One who is thus in personal contact with his students can do four things for those of their number who are pledged to give their lives to missionary service: (1) He can confirm them in their chosen career by expressing a hearty sympathy with it. (2) He can give permanence and steadiness to their purpose by helping them to avoid eccentricities or one-sidedness, and by helping them to maintain a lofty conception of what that purpose means. (3) He can give a wise stimulus

to their zeal, interest, and earnestness by guiding their private studies on missions along suggestive lines, and by showing the need for the noblest types of character on the field. (4) He can suggest ways by which they can make their influence felt more fully among their fellow students. The Volunteer Band is often tempted to make a little circle of its own, to keep apart from the rest; this can be avoided.

The discussion that followed was suggestive and general. One speaker emphasized the possibilities of a faculty's influence by relating an experience of his own. He had once been led by a combination of natural circumstances to become the leader and adviser of a Band of ten earnest students, who proposed to offer themselves in a body for foreign mission work. One of the ablest men in the college joined this Band, and at once helped to give it character, reputation, and standing in the college community. In the minds of many of the faculty, however, he was "too bright a man" to be a missionary; he was "needed by his college;" and so he was influenced after a while to alter his purpose, and accept a college appointment, thereby greatly injuring the cause of missions among the students, and unquestionably making a more limited use of his influence and of his intellect than would have been the case had he gone abroad. He was not indispensable at home; there were and are others fully competent to follow him. He might have been a missionary hero on the foreign field, and thus have helped his college more than he did by staying here.

Another speaker regretted that the conference was the smallest one in the Convention. He felt that it was too true that professors were indifferent to its opportunities, but ascribed this indifference in the main to their lack of information and their failure to realize the solid character and real importance of the Student Movement.

Various other suggestions followed, of which the following is a summary:—

A sympathetic professor can be of great service to volunteers by helping men who are obviously unfitted for missionary service to realize that fact, and by turning their faces toward a more befitting field of labor. Such an instructor can also assist these men to specialize. No one knows as well as he their especial capabilities, which may point out for them a particular country to which to go, or a certain definite line of missionary endeavor to emphasize. He can advise one man to train his linguistic powers to their utmost, another to perfect himself as an expert on industrial training, another to prepare as a medical missionary, etc. He can encourage them greatly by attending occasionally their meetings, and by inviting them to his home to talk over matters of difficulty.

The Chairman, in closing, stated that it was the definite purpose of the Executive Committee of the Movement to secure an "advisory member" of the Volunteer Band from the faculty in each college of the land. This adviser would need to be one in entire sympathy with the Band, in ready touch with its members, fairly intelligent in his views of the causes, conditions, and methods of missions, willing to give some time and energy to making himself eventually a specialist on the subject. To have such a man in close touch with these students would be an advantage to any faculty.

Professor H. W. Hulbert, of Marietta College, Ohio, introduced the second phase of discussion :

#### OUR RELATION TO THE MAINTENANCE OF A TRUE MISSIONARY SPIRIT IN OUR INSTITUTIONS.

Admitting as a fact that many teachers, even including myself, have stood aloof from the Movement in the past, there is a wide difference between the Movement now and then. We do much to promote the development of a missionary spirit by testifying to our colleagues that the organization is now reasonably conservative in methods and aims, and worthy of recognition and support by all interested in educational work. There are five more direct means of influence within the reach of a professor who believes in missions and in the Movement. He can exert his influence on the Volunteer Band itself to prevent its becoming a religious clique and using unwise methods of missionary influence. He can show enough active sympathy with the Band and its work to dignify its purpose in the eyes of the student body and prevent its claims from being ignored. He can practically aid in securing library space for a missionary alcove, and some aid on the part of college authorities in filling it. He has a vast opportunity, when students come to him for counsel concerning studies of everyday life or their future career, to set forth in a large way the relative needs of the world, and to impress men with a sense of the important place occupied by missions in its historical development. He can prepare and offer short courses, not merely in his college, but in the adjacent communities, which will be impressive in showing the place of Christian missions in civilization, thus arousing an abiding interest.

Professor Hulbert was followed by many speakers, some representing theological seminaries, others representing colleges. The seminary representatives gave strong testimony to the valuable results of elective courses on the history of missions and of a constant nurturing of the

missionary spirit by devoting at least one day in the month to the consideration of missions, faculty and students co-operating together. Those who spoke for the colleges denied that it could be fairly urged that faculties were hostile to the Volunteer Movement: they were merely ignorant of it as a rule, and needed thorough information. Moreover, they would not look at the foreign mission work quite from the Movement's standpoint. It stands for foreign missions or for missions alone; the adviser of a miscellaneous group of young men must be interested in every phase of useful work for the world. The chapel exercises, in a college where members of the faculty conduct them in rotation, or the weekly lectures given by members of the faculty in many colleges, afford the best chances in the world for an unobtrusive emphasis on missions and a cultivation of a true missionary spirit.

The Chairman, in closing, suggested that the establishment of chairs of Biblical Literature in our colleges would help to solve this particular problem, along with many others. It would secure a man previously in warm sympathy with the organized development of Christianity, acquainted with the Bible itself, with church history, and with modern missions, whose influence, both special and general, would count strongly in the direction of the development and maintenance of a broad and deep religious spirit, which could not fail to become at the same time a missionary spirit.

Mr. E. L. Hunt, recently a professor in the University of Toronto, opened the third topic:—

#### OUR RELATION TO THE WISE DEVELOPMENT OF THE VOLUNTEER MOVEMENT.

Any professor can obtain an influence over students by showing an interest in their plans, by conferring with them, and by occasionally attending their meetings. There is an added influence which a specialist exerts; and I would urge that every professor interested in missions make himself an authority along some missionary line, either in bibliography, or in biography, or in the history of missions. Such attainment would enable him to influence not merely the college world, but the outside world too. It would make him rarely useful to the Volunteer Movement, both within the colleges of his State, where he could help to foster the spirit of missionary consecration, and in communities where funds could be obtained for the equipment and support of the volunteers secured. One hundred such specialists, willing to respond to a reasonable extent to invitations throughout their respective States, would render a service of incalculable value. Upon the graduated

men, too, in business and professional life, who must be the mainstays of any efficient development of the Volunteer Movement, the opinions of college professors and their attitude have great weight.

In the ensuing discussions the suggestive remark was made that the Movement needed the wisdom, experience, and mature judgment embodied in the teachers of the land. Enthusiasm guided by wisdom is an irresistible combination. The officers of the Movement are not only amenable to kindly advice; they heartily welcome it and wish for it. It was also suggested that the principal reason for the failure—if there had been a failure—to heartily unite educators and students in this matter heretofore, was misinformation, and hence misapprehension.

In closing, it was suggested that too much emphasis could not be laid on the potency of the influence which instructors may exert on recent graduates, who are the greatest helpers or hinderers among people at large, of the work of the Movement. One practical way of utilizing this influence was to take the first opportunity of contributing to the appropriate journal a candid estimate of the Movement.

The Conference was obliged to adjourn without further discussion, but unanimously appointed a committee of three to prepare resolutions which should express the evident sentiments of those present. The resolutions are as follows:—

*Be it resolved*, as the sense of this gathering of instructors from universities, colleges, theological schools, and fitting schools, in the United States and Canada.—

(1) That the International Student Volunteer Movement, as we have had opportunity to study it at this Detroit meeting, approves itself to our judgment as of the highest value to the cause of Christ everywhere, and especially in our institutions of learning;

(2) That its conservative methods, now set forth in the official documents of the organization, and clearly emphasized by its leaders, should dispel the many misrepresentations widely credited among college instructors;

(3) That we heartily urge upon the attention of instructors the privilege of fostering the missionary spirit among their students in such a broad yet distinct way that it shall give dignity to this work which lies near the heart of a Christian nation;

(4). That we recognize the advantage of a more definite relation between the faculties of our institutions and this Movement, both locally and as an international organization, and express our approval of the proposal to secure an advisory member of the Volunteer Band, and hence of the Movement, in the faculty of each institution;

(5) That we invite the Executive Committee of the Volunteer Movement to initiate such action as shall seem suitable, looking toward the closer co-operation of those whom we represent with the work committed to its charge, assuring it of our sympathy, our readiness to co-operate, and of our desire to be made acquainted with a feasible method of keeping ourselves and our students in closest touch with the Movement itself, and with the broad work which it represents.

F. K. SANDERS,  
*Yale University.*

H. W. HULBERT,  
*Marietta College.*

EDWIN C. DARGAN,  
*Southern Baptist Theological Seminary.*

## CONFERENCE ON THE EVANGELIZATION OF THE JEWS.

SATURDAY AFTERNOON, March 3, 1894.

Mr. Wm. E. Blackstone, Chairman.

The Chairman said:—

It is certainly very delightful to see so many interested in this subject. I am sure it must be the Spirit of God that is inclining your hearts to think of the people who in the prayer already offered have been described to us as especially the people of God. Now, just let us get the thought before us that it is for the Jew and about the Jew that we are to confer this afternoon. I am sorry that in the Christian Church for years the Jew has been forgotten and lost and has had no place in our plans or in our thoughts. "Oh," said a man to-day, "there are only seven millions of Jews anyway. You were at work the other day for seven hundred millions." Yet that little handful of Jews represents those who were chosen to be the conservators of the Word of God for us poor Gentiles. You and I are picking up the crumbs from the table. And I am so glad that God is opening our eyes to the paramount duty of preaching the Gospel to the Jews. Does not God say, "To the Jew first?" I thank God that He has turned your hearts to come in such numbers. I ask you to get into sympathy with those that shall speak to you and with these ancient people of God. There is nothing to me so pathetic as all these centuries of persecution and wandering. An old rabbi said to me one day in Chicago, "It is hard for me to think of the persecution and sorrow we have been through." It seemed as though the old man's heart was coming almost to the point of believing that there is no God. I said to him: "I see a reason. Does not the sixty-seventh Psalm say it is in order that the heathen may know God?" Said I: "After Israel was mercifully restored from Babylon they shut themselves up for five centuries

with no idea of giving the Word of God to the heathen around them, and they spent their energies in compiling the Talmud to tell men how to wash their hands and how to eat and drink. If Israel had only had the missionary spirit the Jews would have accepted Jesus." I don't know that I have had my heart more touched than when, on a Passover night, I sat with a rabbi in his home when he was keeping the feast. I cannot take the time to describe it to you. And as I sat there and partook of it with them, how my heart did burn with the thought, these are the brethren of my Lord, and He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." God breathe that spirit into our hearts this afternoon.

#### THE DUTY OF THE CHURCH TO PREACH THE GOSPEL TO THE JEWS.

The Rev. A. J. Gordon, D. D., said:—

I purpose to speak upon the present condition of the Jews, but I am sure all that will be said this afternoon will lead up to the one thought—our great and ever present duty of preaching the Gospel to God's ancient people. Amos 9, 9: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." The universal dispersion of the Jews among all nations, yet their striking preservation, has it not been literally so? Is there any nation where you do not find Jews? Are they not to-day speaking every language, dwelling under every sun? It has been literally fulfilled, this sifting among all nations. The other part has been just as truly fulfilled—God's wondrous preservation of these people, in their identity. So true is this that it has often been spoken of as one of the miracles of history.

In the eleventh verse of the same chapter God says: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old;

"That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall also make gardens, and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Now, if the first passage, with reference to their dispersion, is to be taken literally, and history has proved it to be true, may we not expect

the last passage to be fulfilled just as literally: "And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God?" Two things are taught here and in other parts of the chapter, namely, their restoration to their land; and in the eleventh chapter of Romans, just as definitely their conversion, their acceptance of their Messiah, and the blessing that is to follow. For three hundred years those who have studied the prophetic Scriptures have said that three things would happen together: First, the universal dissemination of the Gospel; second, the fall of the papacy; third, a revival among God's ancient people, the Jews. This was said by the earliest commentators since the Reformation who began to study the Apocalypse.

There has been a general agreement that the twelve hundred and sixty years mentioned in the Apocalypse begins from 606 to 610 because in these years the Emperor Phocius committed temporal power to the Pope and more and more strengthened that power; and, therefore, they have said that when you come to the years 1866 to 1870 you may expect to see a great change in this system that now for many centuries has dominated Christendom. As a matter of fact, 1866 was a critical year. That was the year in which the battle of Sadowa was fought, when Germany was defeated and Prussia became the dominating power in Europe, rising to great position and authority and influence among nations. Then go on to 1870; that was the year in which the Infallibility Decree was passed, and that crown which the Pope had so long desired was placed upon his head, and he was declared to be, what God alone is, infallible. Within twenty-four hours after the decree of infallibility was passed, war was declared between France and Prussia. At the battle of Sedan France was defeated, Germany was victorious. That led to the withdrawal of the French from Rome and the downfall of the temporal power of the Pope. The *London Times* says that it is marvellous that that power which has now held sway for ten centuries, and the fall of which would have shocked all Europe a few hundred years ago, went down with hardly a note of alarm or excitement throughout the whole world. And great was the fall of it. The yoke was lifted from Italy; and Rome, in which there had never been a Protestant church, and where it was unlawful to read the Bible, was so changed that there are now twenty-five Protestant churches there; and there are Bible houses and evangelists scattering the Bible all through Italy.

Then notice how France became, by the overthrow of Napoleon, while not a Protestant country, yet a government that favors Protestantism, so that all French preachers say that now is the great era for giving the Gospel to France. In 1873 the Church was disestablished in Mexico.

Now, we should look about this time for some stir among the people of Israel. Is there anything of the sort manifested? I want to answer this question this afternoon. Very few persons are aware of the fact, I presume, that in the latter part of this century there are fifty missionary societies for preaching the Gospel to the Jews. There are three translations of the New Testament into the Hebrew tongue. The first translation was made by a man who made it in order that he might confute the writings of Paul; and before he finished translating the book of Romans, he himself was converted. Then comes the translation of Silkinson, and last, the translation of Professor Delitzsch both of which are now widely circulated among the Jews. What does this mean? Are they ready to read the New Testament? A devoted and eminent missionary among the Jews told me two or three years ago: "While fifteen years ago I found the greatest difficulty in getting a hearing, to-day I can go into a new city, and put out a placard in Hebrew announcing that I am to preach in a certain hall, and the place is generally filled." Then he tells an interesting story of going and setting this great need before his brethren, and their setting apart days of prayer that God would be pleased to send money to supply the Hebrew New Testaments for His ancient people; so great was the demand for them that he could not supply them. A while after they received a check for twenty-five thousand pounds from a person of whom they had never heard, for the purpose of distributing the Hebrew New Testament among the Jews over the earth, and that need was so fully supplied that recently Mr. Silkinson wrote to me in Boston, and said, "If you know of any missions in Boston where they need New Testaments, we can supply them." Now this is the fact, that they are eager to hear the Gospel.

A third fact: they not only read, but they now gather to hear the Gospel. I have been for many years deeply interested in preaching the Gospel to the Hebrews. For fifteen years I tried to get a hearing from them in Boston, but I could not get their ear; I could talk to them personally, but I could not get them into a congregation. I gave it up. About three years ago we were moved to undertake the work again. We opened a hall in the Jewish quarter and put out a placard in Hebrew. It wasn't three weeks before that hall was filled. The third or fourth Sunday I went down and preached to the Hebrews myself. The place was filled, even the entrance and the stairway. I won't say that they were an orderly congregation; that would be saying too much. I think you would have seen the scene repeated which you have constant reference to in the New Testament, "Disputing out of the Scriptures concerning the Messiah." I have had a man rush up the aisle with his Hebrew Bible in his hand and say, "What do you say about that, about that?" And when I have taken up the fifty-third

chapter of Isaiah and expounded it and told them, "Now, doesn't this answer to what took place in the case of Jesus of Nazareth?" I have seen them turn pale and cry out, such pain they seemed to have about that tremendous fifty-third chapter of Isaiah: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." That is the sore point for the orthodox Hebrew, to know what to do with that fifty-third of Isaiah. We have had in that mission some blessed conversions. And I have had these words repeatedly said to me: "We believe that Jesus is the Messiah, and were it not for the consequences we would confess Him." But the Jew who embraces Jesus Christ is boycotted, and turned out by his employer. As one man said to me: "We are like sheep without a shepherd, we don't know what to do. But I can tell you truly, as I talk among my Hebrew brethren, a great many of us are believers, but we don't dare yet to come out. But," he said, "if there should some man rise up like Moses, to be a leader, the people would follow him in flocks. We want some man of influence to rise up, who can command respect." A great many of them are praying for some Moses to rise up to be their leader.

That brings me to the third point: has God been raising up such men? You cannot read the history of the last fifteen years without seeing that God has done just that thing. I am asked to speak of my own knowledge and acquaintance with one such man. About ten years ago there was in Russia a man by the name of Joseph Rabbinowitz, a lawyer, a man of great learning, who claimed that he had mastered the Hebrew Bible so that he could turn to any passage and give an explanation of it. And he had mastered the Talmud and the other Jewish literature. Then he was a philanthropist known far and wide as a friend of Israel, and he was a man who had great gifts of oratory, so that he could speak with the voice of thunder. This man was selected by the Colonization Societies, when the persecution broke out in Russia, to go to Palestine to buy land for them. I have often said to myself, "If there is anybody I would cross the sea to have an interview with it is that man." Last summer I was at Chicago; I went on to assist in the Moody campaign. When I was put into my room one night they said there is a Russian in the next room. As the evening grew I heard a strange sound; it was the voice of chanting. This went on for a time, a low, solemn, plaintive wail. I went out and said to the proprietor, "Do you know who this man is?" He said, "He is a Russian." He got the register of the hotel, and there I read the name, "Joseph Rabbinowitz." I was not very long opening the folding door between us. I saw this old Hebrew down by a table, bent over a Hebrew Bible, chanting one of the Messianic Psalms, I think the twenty-second, and as he read it his whole soul seemed to be moved. I introduced myself

to him. I said to him the first thing, "I see you are chanting one of the Psalms. How many of the Psalms do you think are Messianic?" "Every one of them," he said; "if you can find a Psalm where Jesus Christ is not referred to, I would like to see it." I again and again took up a Psalm and gave it to him, and I was surprised to see how he could see Jesus everywhere. I wish our scholars might hear him. I think if some of these men would sit at the feet of this Hebrew about twenty-four hours, they would be convinced truly that Jesus Christ is in the Psalms.

Well, now, I became of course deeply interested in him, and spent often three or four hours a day studying the Old Testament with him. But I want to refer to the story of his conversion. He was sent as an agent for the Colonization Society, with the understanding that any money he needed to buy land would be furnished. He went to Jerusalem. One day, after a hard day's work, when he had become very weary, he thought he would go up on the Mount of Olives. Somebody had told him, before he went away, to take a copy of the New Testament as furnishing the best guide-book to the holy places about Jerusalem. He said: "The only Christ that I knew anything about was the Christ that had been preached in the Greek Church and the Roman Catholic Church in my own city, where images and pictures were worshiped, and all kinds of superstitious ceremonies were being carried on. I hated Christ because I supposed the bitterest persecutors of my people represented Christ." And he said, "I never saw until afterwards an evangelical Christian; if I had seen one I should not have hated Him as I did." Well, at the end of the day he went up on the Mount of Olives. He sat there a little while and he looked over toward the site of Calvary, and he began to think, "Why is it that my people now, after all these centuries, have been cast off, rejected, persecuted, and have suffered every indignity?" He said: "As I began to think about the history of our people since we were driven out of Jerusalem, you don't wonder that my heart was sad. While I was pondering that question, my heart gave this answer: 'It must have been because we have put to death our Messiah. Jesus Christ must have been our Messiah, and because we put Him to death God has been visiting His judgments upon us.' I lifted up my eyes to that Messiah and I said, 'My Lord and my God.' I went up to the Mount a hater of Jesus Christ: I came down a disciple of Jesus Christ. Immediately after my eyes were unveiled, I opened the New Testament. The first passage that fell under my eye was this: 'I am the vine, ye are the branches; he that abideth in me and I in him the same bringeth forth much fruit: for without me ye can do nothing.' That was God's voice to me. Yes, that is so. Our Jewish bankers have millions of capital to help our nation, but they can't do anything for us.

Our Jewish editors have control of a large part of the press of Europe, but they can't help us. Our Jewish philanthropists have their millions to distribute, and we have colonization societies all over the world. But there is only one that can deliver us, and that is Jesus, whom we put to death. That was my conviction, and I went back to Russia to announce that I too was a believer in Jesus of Nazareth. Of course I was persecuted. First of all I was said to have gone crazy. But I had the grace to stand fast." He told me of the bitter sufferings he had from his own family. "But," he said, "I stood fast, and now after nearly ten years I have to tell you, my brother, that my dear wife and my sons and daughters have all joined me in the faith, and we are united in the worship of Jesus Christ."

He went home to Russia. He went up to St. Petersburg and got permission of the government to erect a synagogue for the Jews. You hear about the persecution of dissenters in Russia. They told him, "You may do what you please with the Jews, but don't you touch any of our Russians." The Stundists are persecuted because of proselytizing the members of the Greek Church. "But," he said, "I had ample permission to preach to the Jews." There he is, preaching in that synagogue, over the door of which is written, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He says, "From that time onward I have been preaching Christ. I have been setting before my Hebrew brethren the fact that there is no hope for them except in our Brother Jesus." I received a letter from him this week, in which he tells me his time is occupied morning and night in receiving inquiries; that men come a thousand miles to talk with him. See how distressed they are, how real is the tribulation of Israel! They want relief. My dear friends, we ought just now, while we are here, to lift up a prayer. In our peaceful surroundings we forget that at the very time we are here the Jews in Russia are suffering the most awful indignities. An eye-witness says: "A company of soldiers rode into town, and ordered the whole village to leave. They were driven to the border, and when they got there, there were other bayonets on the other side to bayonet them back. There is no resting place for their feet." Can you imagine the abject misery of people that actually are driven off the face of the earth? No wonder they cry for help. He tells me they are coming from every direction for counsel and help, and many of them are believing. And then he said, in his own peculiar fashion, referring to the passage in Ezekiel about the dry bones, "I tell you, *mein bruder*, the dry bones are beginning to stir."

I took him the first night I met him to hear a very popular preacher in Chicago. The preacher took that passage for his text, and Rabbinowitz listened very carefully to all that was said. When he

got home he said, "*Mein bruder*, that was not preaching." I asked him why. He said, "He made the dry bones to be the Church of Jesus Christ, when they mean Israel." He didn't want to hear that man again. I told him a great many of our Christian preachers mix up together all that belongs to Israel and to the Gentile Church, and do not discriminate.

Just one or two things more. I never heard a man expound Scripture quite as he does. He was expounding one day the fifteenth chapter of Acts, and he gave a whole outline of what is going to happen in the history of God's dealings with Jew and Gentile. Just take that chapter, the council at Jerusalem, and in the findings of that council observe that there is this: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Then the passage in Amos which I have quoted: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof." First he says, "God has been taken to the Gentiles," and then after that, "I will return and build up the tabernacle of David." He says that that means the restoration of Israel. And then he told me — what I never knew — that always at the Feast of Tabernacles they pray, "Oh Lord, make haste and return, and build up the tabernacle of David which has fallen down." Then when He builds up the tabernacle of David which has fallen down, what is the purpose? "That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." He spoke then about the taking out of the people, the Gentiles. He had a clear idea of Jesus being the Head of the Church. He was showing how God is getting His body out of all the nations to-day. Then he said to me quietly, "Do you think there is any place in that body for poor little Israel? There is great China with its millions, and great India; and then Israel with its little twelve millions." He said, "My brother, suppose that Jesus Christ gets one leg out of China, and another leg out of India, one arm out of Japan, and another arm out of Africa, and England and America constitute the breast and the body." He said, "Is there any place for Israel?" "Yes, my brother, I will tell you where little Israel is going to be — Israel is going to fill up the hole in His side." Israel made the hole; Israel has got to be converted before that hole is filled up. Then he said, quoting this passage: "Now look at Jerusalem — 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.' 'Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'" The time is coming when we are all going to see that. And he made it very real. He said, "Now, I am sitting in my house. It is evening, and I am lonely, for the family are away. I see a friend coming, and

I look in the twilight and recognize him as the dearest friend I have. I rise up and I say, 'Blessed is he that cometh in the name of the Lord.' So Jesus has said, 'Your house will be left to you desolate, because you rejected him. But the time is coming when Israel will say, Blessed is he that cometh in the name of the Lord.'

When I came away I asked him for his autograph. He just wrote his name—"Joseph Rabbinowitz, 16th July, 1892. Blessed is he that cometh in the name of the Lord." And he expects, and I expect, as the next great thing, that all Israel will hear the voice of their Messiah, and the Spirit will be poured out upon the house of Israel.

Mr. Wm. E. Blackstone said:—

Herr Rabbinowitz stayed in my house part of the time of which Dr. Gordon has spoken, and one day he said to me, "The persecutions in Russia are God's fingers upon the window panes, saying to Israel, 'Wake up, wake up!' and oh," he said, "there is a shaking in the dry bones. I believe it is taking place to-day right before our eyes."

#### THE JEW AND THE BIBLE.

Miss Ben-Oliel said:—

My dear sisters and brothers in the Lord Jesus, the Messiah and the coming King, whose appearing you are endeavoring to hasten by consecration to the work of evangelizing the world, this is no time for human words. Only God's own Word and a few facts illumined by His Holy Spirit fit in at this moment. "Why stay now to think of Israel?" you may say. We have been seeking to know God's will for the Church and the work He desires of it, and Israel has as distinct a place in God's plan as the Church. To doubt that were to doubt every word of Scripture. What was God's promise to Abraham? "I will bless thee, and make thy name great; thou shalt be a blessing;" and "I will bless them that bless thee and curse him that curseth thee." These words have had their fulfillment through all ages. Remember the curse pronounced upon Edom, Ammon, Amalek, Egypt, Babylon, Tyre and Sidon, Damascus, etc. The downfall of Spain's power dates from the time of her persecution of the Jews; and much of the prosperity of this country and of England may be due to their comparative kindness to Israel; and there is a day coming, as Joel says, "When I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." (Joel 3: 1, 2.) "This people have I formed for myself: they

shew forth my praise." And the same God says, "O Israel, thou shalt not be forgotten of me." God's covenant with them is an everlasting one, depending not on *their* faithfulness, but on *His*.

Of God's love to His "everlasting nation" every book of the Bible bears testimony. "I have loved thee with an everlasting love," says Jehovah. Would you read the Saviour heart? Behold Him weeping as He foretold the desolation of the City of His love! Hear Paul, our example missionary, cry, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." They are "beloved for the Father's sake;" "For the gifts and calling of God are without repentance."

Only the promise of Jeremiah 30: 10, 11 accounts for their present existence; and of the future we read, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah [my delight is in her], and thy land Beulah [married]: for the Lord delighteth in thee, and thy land shall be married." (Isaiah 62: 4). But above all the prophecies of temporal prosperity are those that tell of spiritual blessing, when the receiving of them shall be as "life from the dead," and they shall again be God's witnesses in a more complete way than ever before. "What advantage then hath the Jew?" is still asked to-day, and the answer stands good as Paul gave it: "Much every way; chiefly because that unto them were committed the oracles of God." And Romans 9: 3, 4 is a summary of our indebtedness to them.

The power and influence of the Jews cannot be questioned. It is interesting to notice how, in every branch of intellectual pursuit, some Jews shine as stars. But above this there "is a remnant, according to the election of grace"; and we need only quote Neander, the Church historian, Edersheim, Hengstenberg, Capadosa, Wolff, Sterns, Cachet, the Herschels, and Bishops Hellmuth and Schereschewsky, who translated the Bible into Mandarin, to prove that that remnant is a blessing to the Church. And if we compare these Jews with others who, like Renan and Strauss, have become infidels and have used their wonderful God-given talents against the truth, we shall realize the duty of the Church to work for the evangelization of those whom God has promised to use "as life from the dead," by obeying the command to "begin at Jerusalem," and taking it to be literal, as Paul did,—"to the Jew first," who is prepared by his religious education, and by the languages and general knowledge which he has acquired, to be the best of missionaries. There are Jews in your colleges: do your duty to them; learn to see from their point of view, and then, as Paul did, preach Christ to them from Moses and the prophets. There may be only twelve millions of Jews in the world, but do not overlook them for

that reason: remember, they are to be "as life from the dead." The increase of the Jewish population of Palestine has been very rapid of late years; and now there are from eighty to one hundred thousand in Palestine, and forty thousand in Jerusalem alone.

My father, the Rev. A. Ben-Oliel of Jerusalem, after an experience of forty-five years' labor in the various mission fields, finds the door of access to the Jews more widely open than ever before. Since he has been in Jerusalem the interest manifested by rabbis and leading Jews has been wonderful. There are now young men of wealthy families who are giving up more than any of you will be called upon to leave, and are anxious to confess Christ openly and to qualify themselves as missionaries. If we believe in the return of the Jews to Palestine, this is the moment of our opportunity to influence those in the land now, so that they may act as leaven amongst the nation. True, to qualify as a Jewish missionary is not easy; but why should not a band of college graduates go out to Jerusalem, and there acquire the languages and Jewish learning necessary under one who, like my father, was educated as a rabbi, and can guide them with the experience gained in a long and prosperous missionary career? They would at once become a power for good amongst the young Jews of Jerusalem, holding classes for mutual edification; and from such a centre we can foresee a stream of Hebrew-Christian and Christian-Hebrew influence that would mingle with the incoming stream of Jews, and by the power of the Holy Spirit prepare them to cry, "Blessed is He that cometh in the name of the Lord." May we not believe that such an obedience to the command of our Master would bring a rich blessing on this entire Movement? for "I will bless them that bless thee," and "they shall prosper that love thee."

For work amongst the Jewish women, who are not educated as the men, all that is needed is a heart full of God's own love, and the power to acquire one or two languages, and hundreds of Jewish homes are open to hear the message.

But, above all, "Ye that are the Lord's remembrancers keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

## YOUNG PEOPLE'S SOCIETIES CONFERENCE.

SUNDAY AFTERNOON, March 4, 1894.

Mr. Robert E. Speer, Chairman.

### THE PROMOTION OF THE CAUSE OF MISSIONS.

Mr. John Willis Baer, Secretary United Society of Christian Endeavor, said :—

More and more is the Christian Endeavor Society, if I know anything about it, becoming an evangelistic and missionary force, numbering as it does nearly two millions of young people in over thirty-one thousand Christian Endeavor Societies in thirty evangelical denominations. It has taken for its watchwords Christ, Co-operation, and Conquest; and under God's guidance is realizing something of the blessedness of service for our Master, and is in hearty sympathy in every way with the Student Volunteer Movement.

Time will not permit me to say to you all that is in my heart to say, or that I had planned to say. Briefly then, in emphasizing our first watchword, I am glad to know that in every word uttered in this Convention, and in every thought that has been suggested by the speakers representing the different young people's movements, that the young people of this land in the evangelical churches are all standing where you of the Student Volunteer Movement stand, believing thoroughly in the Lord Jesus Christ and in His Word; and we take the whole Bible, as Dr. Dixon has said, "rather than a Bible full of holes."

Trusting in the Lord Jesus Christ for strength, each student that has taken the student volunteer declaration will certainly prosper; and it is earnestly hoped that before many days many will be telling about this Master and Saviour of ours, to those who have never named His name, who by the thousands are living to-day in darkness in foreign lands.

But I must hurry to my second thought — Co-operation. If I know anything about it, the Christian Endeavor Society stands for co-operation. To be practical, let me state that we are standing back of the denominational Missionary Boards, giving a great deal of money to the cause of missions through our own Boards, and supplying hundreds and hundreds of missionaries in home and foreign lands. We are not doing this by sending out missionaries of our own; but, as you are applying to your own denominational Boards, we are giving to our own denominational Boards, believing as you do that the cause of missions can well be promoted by our Missionary Boards in our various denominations. Yours is an interdenominational movement, and so is the Christian Endeavor Society; but at the same time each Christian Endeavor Society is denominational, of the same denomination as the church of which it is a subordinate part. So we grasp hands with you and work along denominational lines, Presbyterians supporting the Presbyterian Boards, Methodists the Methodist Boards, Baptists the Baptist Boards, and so on.

I bring you earnest words of greeting and encouragement, and say to you that the young people in the Christian Endeavor Societies throughout the land are looking and watching every movement made by the student volunteers, accepting as a gracious privilege the opportunity to send money to the Boards which in turn will send you to the foreign fields. That is practical encouragement and co-operation, is it not?

My third point briefly, and I have not time to elaborate, is Conquest. Christ, Co-operation, Conquest. With these watchwords we will conquer. And what about the conquest? First then, when we apply it directly, as we will this afternoon, we will give and give systematically and proportionately. I believe that there are hundreds of young people who are giving a definite proportion of their income, not less than one-tenth, to the cause of missions at home and abroad. Missionary secretaries of denominational Boards applaud this Movement and commend it, and are seeking, as best they can, to stimulate and conserve it. Many of us are unable to go. Many believe that we cannot go. Many of us are not pledged to go as you are, but we have taken a pledge (every Christian Endeavorer believes in pledges), and that pledge will help us to transfigure the word "duty" into "privilege," and to continue to reinforce every missionary movement like the Student Volunteer Movement.

My third point in the conquest that is before us is the gathering. Souls are to be won for the Lord Jesus, giving, going, gathering. This means that we will need more consecration; that the enthusiasm taken into our lives at this meeting must be thoroughly consecrated, so that when we have left, every one of us will have a deeper interest and

love for the cause of missions, and a firmer determination to do our individual duty, trusting in the Lord Jesus Christ for strength. We want more individuals with deeper consecration. A true missionary revival does not mean fuller emotion merely, but it means ability and readiness to do more, and that can only be revealed by larger self-denial.

I sat in the gallery of this church three years ago at the time of the meeting of our General Assembly, and looked down upon the spot where I am now standing, and it is upon this spot that Judge Breckinridge fell dead. He had just been making a telling speech in our assembly, and had turned to take his seat when he fell. We did not know immediately that the life had gone out. It wasn't a great while, however, only a few minutes, when Dr. Radcliffe, the pastor of this church, came forward and announced that the Judge was dead. We will, all who were present, remember the wail that went up in this room, and the tears that flowed. Personally I remember the consternation in my own heart when I thought that one soul had been ushered into the presence of his Master, and as I stand here this afternoon I bring that scene before me and before you, that it may remind you that there are to-day in foreign lands hundreds and hundreds of lives being closed, — men that are dropping away every day and dying without the Bread of Life. What are we going to do to bring these men to the Master? Student volunteers, you are making the answer. May God bless your consecration; and I pray that the Christian Endeavor Society, taking for its watchwords, Christ, Co-operation, Conquest, may stand back of you and with you, and support you by their prayers and best of all by their funds, so that the day shall not be far distant when there shall be a bond of sympathy between the two organizations that shall not only be practical and vital, but, best of all, blessed of Him whom we all serve.

#### MISSIONARY WORK OF THE YOUNG PEOPLE'S CHRISTIAN UNION.

Rev. S. J. Shaw, President of the Young People's Christian Union of the United Presbyterian Church, said: —

In the name of the seven hundred members of the Young People's Society of the United Presbyterian Church, I bring you greeting; and in the name of our two hundred thousand members of the church elsewhere, I bring you greeting to-day.

First of all, what we have done: Since the organization of our society four years ago,—and let me say that we include about one-third of our members organized under the form of the Christian Endeavor, and the other two-thirds under a constitution which is known as the Young People's Society of the United Presbyterian Church,—in our

society, for the past five years, we have endeavored to deepen the interest in missionary work, by holding institutes and giving an important place on the programme to missionary conferences. And during the five institutes we have held in different places, three of these have been very notable, because of the addresses that have been given in this connection. The place of meeting two years ago was Liverpool, Ohio, and we had an attendance of over two thousand; and the leading address given in this connection was by J. Campbell White, a volunteer student, who is now in India, under the auspices of the Young Men's Christian Association.

Last year we met in the city of St. Louis; and we listened there, among others, to Dr. Rankin, of Denver. And he produced such an impression that, at the close of one of his addresses of over an hour in length, holding the audience in rapt attention, all arose as one man, and passed a resolution, proposed by Prof. Wilbert White, "That we do what we can, as young people of the United Presbyterian Church, to help carry the Gospel, not only to the remote parts of our own land, but to other lands, as God gives us the opportunity." Now, during this coming institute, which we expect to hold in the city of Philadelphia in July, one request that has come to the committee is, "that you give missions an important place on the programme"; and I have been keeping my eyes and ears open to catch every inspiration that I could from this great Convention in this city.

Now, let me tell you what we expect to do, in addition to what I have already indicated. A book is now going through the press intended for the leaders of Junior Unions. That book is to consist of about fifty pages, containing hints and suggestions about missionary work, and to help them train boys and girls into the duty of systematic giving. So much for our own church. Now let us consider the great problem held up before us at the present moment. How can we young people deepen the interest of the society in this great missionary work? First, we should endeavor to inspire a deeper interest in this subject. How can we do this? By increasing the knowledge of missionary work and its needs. Give good reports of this great Convention it has been our privilege to attend here in Detroit. Then we must ask our societies to purchase interesting books, periodicals, and magazines, which can be found, that are deeply interesting and useful educational aids, many of which find places in our public libraries. Then we should invite our volunteer fellow students to come and give us stirring addresses. I have learned that the young men in Allegheny, near Pittsburgh, have pledged themselves where they have an opportunity. I tell you my society will be happy to receive them, and I think many others.

Another way in which we can help such an educational interest is to ask our societies to contribute to help support a missionary,—to take some definite part. And permit me just here to refer to what is being done in the congregation with which I am connected, in the United Presbyterian Church. There is a medical missionary, Mrs. S. E. Johnson, now laboring in the Punjab, India, who was present, and delivered an address at one of our conventions. And our society, and fifteen or twenty others, are helping to support that lady in India; and every time the letters come back from India, telling of the progress of her work there, we feel an increased interest, and our most fervent prayers go up to God, not only to bless our missionaries, but others as well.

My last suggestion is, as to how to deepen the interest of our young people in our societies. We ask them to contribute in a systematic way, and pray for the Holy Spirit to come upon them. My dear young friends, if we would do the good we ought to in our churches in our land, and in other lands, we have got to pray most fervently to God that He fill our hearts with His Holy Spirit. If you remember, whenever the Spirit was poured out in great measure on the early Christian Church, they went their way, preaching the Gospel. My prayer is that there may be such a baptism of the Spirit from this Convention as will enable us all to go back to our places and do better work for Christ and our societies.

#### THE EPWORTH LEAGUE AND MISSIONS.

Rev. Joseph F. Berry, D.D., of the Epworth League, said:—

Mr. President and dear young people, with peculiar joy I bring you the greetings of the Epworth League of the Methodist Episcopal Church. As you may know, we are marching now a little over a million strong, and yet we are only in our infancy. We do not celebrate until next summer our fifth anniversary. It is eighteen years since June first that the Young People's Society was organized in the Methodist Episcopal Church. At the General Conference in 1875-1876 the Young People's Lyceum was formally authorized. In 1884 the Lyceum was merged into what we called the Oxford League, which became the official young people's society of our church. In 1889 the Oxford League became the Epworth League; and in 1892 it was formally recognized as the official society by the General Conference. We believe in the existence of the Student Volunteer Movement. I believe in it with all my soul; and since I have been here it has been a feast of good things every minute. As the old-fashioned people in the class-meeting used to say, it is good to be here. It is good to be

here this afternoon, and enjoy this delightful fellowship. We have one department of our "wheel," as we call it, that is almost exclusively devoted to missionary work. It is called, as some of you know, the department of mercy. In that department we provide for home and foreign missions. We have already done considerable fruitful work in our home mission. In the city of Boston, for instance, we have what we call the Epworth League Settlement, located in the Italian quarter, inhabited by the masses of the Italian population of that city; and our Epworth Leaguers are living down there in that settlement and striving to help them. Our work for foreign missions up to this time has been largely educational. We have a monthly missionary meeting, in which missionary geography, and missionary biography, and missionary history of the present day activities of our church in the various foreign fields are thoroughly studied. We are trying to generate an enthusiasm in the hearts of our young people by getting them to see, not only the best achievements of Christian missions, but the urgent demand for increasing force and increasing activity in all the mission fields that have been opened in recent years to the Christian Church. Just recently, only last week, at the general executive committee meeting, we have provided, on a larger scale and in a more earnest manner, for instruction in systematic giving. During the year we are to have a text book which shall emphasize the duty and privilege of systematic giving. In our foreign fields, as you know, no doubt, the League has been organized very largely. We have Leagues in Norway, in Sweden, Denmark and Italy; and we meet every Sunday evening right under the shadow of the Vatican. We have the League organized in India, Japan, China, and Korea. So you see we have traveled around the world; we have girdled the old earth itself with these appliances of the League for the salvation of young men and women.

In heathen lands we are going to do better. We have just got nicely at work; and I say to you, in an official sense, that we desire to co-operate with the Student Movement in every possible way. If there is any way in which we can help you to do more than we are helping you to do, we desire to do that thing. You have our hands and our hearts, our sympathies and prayers, and you shall have our best endeavors that God may unite and may bless your united efforts in this great modern movement of Christian missions. I want to mention three things that we of the Epworth League can do to help you in the Student Volunteer Movement. First, by insisting upon high motives in our Christian services. We are going to try and discourage our young people from asking of the League, will it pay? Is there anything in it for us? We are striving to impress upon the minds of the young people this: that anything that needs to be done at all

pays; and anything that pleases God, or helps lift up a human soul, ought to be done whether there is apparent profit in it or not. And when we, as students and Christian workers, come to recognize that principle, I tell you, my young friends, it will put vitality and enthusiasm and great power into our efforts. But think of the wonderful love that brought Jesus Christ out of the skies to bleed and die for your sins and mine; to die for a soul in need in darkest Africa and in sin-stricken China. Therefore, that soul must be saved, because he is in need and because his lifting up brings glory to our God and Father in heaven.

Secondly, loyalty: I am preaching that doctrine a good deal, as my friends very well know, and I think the tide of denominational loyalty has been raised, and is pretty high to-day. As an illustration, I was over in Illinois a while ago, and they told me about two little girls, little tots, about six or seven years of age, who one day secured permission from their mammas to go out and visit a Roman Catholic hospital that is in charge of the Sisters of Mercy. When they went out there they were very kindly received by the Sister of Mercy who was in charge. She talked with them pleasantly in the corridor, and then she invited them into her private room, and sat down to talk with them. Presently she put her hand on the head of one little girl, who happened to be a member of a Roman Catholic family in the city, and she said, "Well, my dear, to what church do you belong?" The little girl spoke up very promptly and said, "I belong to the Catholic Church." "Thank God for that," said the Sister of Mercy. Then she turned to the other little girl, who happened to be a member of one of our Protestant families, and she said, "My little dear, what church do you belong to?" And the little girl spoke up promptly and proudly and said, "I belong to the Methodist Church, and thank God for that." Now, we all stand for stanch love and loyalty to these glorious churches, and each one of us is devoted, as he should be, to his own denomination; but I wish to say to-day that we want something more and something better than that: we want loyalty to Jesus Christ, our King and Master. God puts conviction into your heart and into my heart, hence there is no such thing as backing out or standing still; we must go forward and do the work that God in His providence has given us to do. And if we can teach the great mass of Epworth Leaguers this truth, in reference to the work of missions which you are engaged in, we shall have accomplished a great work. I am not a Calvinist, but I find myself somewhat more than a Calvinist, sometimes verging on the line of fatalism itself; because I believe that work done for God, with a high motive, and with a sincerity of purpose, followed up by prayer, is not done in vain.

Thirdly, steadfastness. And I know no way by which I can so directly enforce this truth as by appeal to two passages of Scripture. May they burn themselves into your souls to-day. "Let us not be weary in well-doing, for in due season we shall reap if we faint not." And more wonderful still, if possible, the next one: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for inasmuch as ye know that your labor is not in vain in the Lord." Believe it my brothers, believe it my sisters, believe it for yourselves, believe it for your companions, believe it with all your souls, and then the coming of the day of salvation is not very far off.

#### MISSIONARY STUDIES OF THE BAPTIST YOUNG PEOPLE'S UNION.

Rev. F. L. Wilkins, D. D., General Secretary of the Baptist Young People's Union, of America, said:—

A true Christian is a missionary. He is a "sent man." He believes of necessity in the missionary enterprise. It is to him not simply a doctrine; it is a conviction: for a conviction is a doctrine alive in a man.

The dream of the Christ was the subjugation of the world. More than a dream, it was to him as though it were already a present fact. He said, "Go ye into all the world," and added, "I am with you always." He chose men and sent them forth as instruments of conquest, and set Himself over them as their great champion and leader.

I rejoice in this Volunteer Movement, and its noble work of enlisting men and women for the foreign field. I am glad to stand here to-day representing that branch of evangelical Christians known as the Baptists, who enroll three million six hundred thousand members on this continent. I cannot say that all these three million six hundred thousand members are missionary Christians. That is the problem we are working at—to make them such. To save the youth of our Baptist churches is the mission of the Baptist Young People's Union of America—to "save them," yes, and to make them "savers" also. There are two lines of effort which should properly make up the work of every young people's society: first, to bring in all those that we can to be saved; secondly, to teach them how to reach others.

Our churches throughout the Northern States are largely equipped with young people's societies. Our churches throughout Canada are measurably so. Our churches in the south are only partially equipped. I could not state to-day how many local societies we have. I could not state the number of the local membership, for the reason that all our Baptist churches are independent sovereignties, and they are very shy of any sort of intervention with their liberties.

Our yearly international conventions, held at Chicago, and at Detroit, and Indianapolis, have been wonders of enthusiasm to us as a people, and are buried in the hearts of all those who have a prophetic vision as the substance of things hoped for and of mighty significance. Our conventions are not legislative bodies, but purely advisory. Hence, when I speak of what are our methods of work, I shall speak with some qualification. I simply speak of what now is the common consensus of judgment as to the best methods of work: each church differing quite a good deal from every other church. In general, however, there are certain principles accepted among us as the best rules for our young people's societies: for example, subjection to the local church; officers to be ratified by the church; a school for Christian training. An individual society is not a literary club, but a real strong religious organization.

Our societies are of various sorts as to local names. There are quite a number of the Christian Endeavor form; a larger number called Baptist Young People's Unions; almost an equal number called by such names as please them best, another instance of our independence. We are growing pansies, everyone of them just looking like itself; we simply rejoice in the one pansy bed: we do not insist on the pansies all looking alike in the bed. Possibly we shall work out more results by allowing such liberty.

So much for our methods of organization and principles of local work. How, now, does this bear upon the matter of making our great Baptist force a missionary body? We have three lines of study called Christian Culture Courses,—the "Three C's," as we call them. These are the very core of our movement. We care not a whit, as I have said, what may be the name of the young people's society, or what particular form of constitution it may think best for itself. We say to all, "Please yourselves; choose the plan you may think the most effective." We have no constitutional measures to urge as absolutely necessary; but we do urge these educational appliances. We urge that our movement be educational; we insist upon this; we urge this; we ring the changes on this: education, education, education.

The first of these Culture Courses is called the Bible Readers' Course. The second of these courses, that I will speak of more at length in a moment, is the Conquest Missionary Course. We take up and study a missionary theme every month. Material for the study is presented in our paper, the *Baptist Union*. The next course is called the Sacred Literature Course, and comprehends the general field of sacred literature.

Now, the Conquest Missionary Course seems to us to be in advance of anything we have yet tried. In this way, first, we get the study of missions before the individual. You must get the individual himself

interested. You never can do anything unless you mind that principle all the way through: something for the individual himself to do. We get the knowledge to him—he must be informed first; and when he has been informed the next step is to move him into a meeting, into the Conquest meeting, and get him to speak a little bit. In that way his convictions gradually begin to form, and you have a missionary half born. The next point of our plans is to agitate for systematic giving. It has been talked about in our conventions, and will be made a leading feature of our Toronto convention, soon to come in July.

So much for the educational methods of our young people's societies. Notice now this great fundamental fact: we place the young people's society as a leaven inside of the church; it is not an outside wheel running by itself. We place the young people's society as a working force inside the church, and hence we say, "Read about what your church is doing; study along the lines of your own denomination." We make very little of sporadic missionary effort in outside lines. We are trying hard to bring our young people to work in certain definite lines. The one way to make a dent on this hardened world is to remain striking at one place, and to keep on striking at that place. We feel that we must mass our denominational forces against certain points that we have chosen at home and abroad, and teach our young people that these are the causes they are to pray for and toil for, that this is what God holds them responsible for.

Now, again, as to the matter of giving, we say to the young people, "Let us not undertake to give as members of the young people's society, but let us give as *members of the church*." We say to the young people, "Ask the church to authorize for you some sort of systematic plan for benevolent collections. Say that you want to train the young people to give methodically for different objects during the year, and that you desire that the church designate what is the proper object for this month and that and the other." In that way we hope that the church will be led to adopt some method in giving, if it has none. That, in too many instances, is what is the matter with our churches. They have no method. They are simply drifting. Now, if the young people can secure the adoption of a plan for their own guidance, perhaps the church will adopt the plan, and urge the whole membership to follow it. In that case the young people cannot only canvass the young people's society, but the whole church, for systematic givers. They can, for example, ask the pastor if he would not like to have this wider canvass carried on. They can say, "If you will appoint us, we young people will take charge of this disagreeable work; the Lord will give us grace to do it. We will go and ask our fathers and mothers if they would not like to join the list of systematic

givers." This is what we mean by the young people's society as a leavening force in the church membership.

Now, this thing continued for a term of years — I trust not a long term — will, we think, make our great company of Baptists an efficient missionary force, at least as far as human agency can do so.

## YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS CONFERENCE.\*

FRIDAY AFTERNOON, March 2, 1894.

Mr. S. D. Gordon, State Secretary of Ohio, Chairman.

### THE RELATION OF THE YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATION TO THE STUDENT VOLUNTEER MOVEMENT.

Mr. C. K. Ober said:—

The college Associations are responsible to the Movement because it had its origin in them. The plans have been made, carried into operation, and applied by the International Committee. For the continued prosperity and promotion of the work the help of the State and International Committees is indispensable. The help which the churches can gain through their societies and Boards is repaid largely, because to the churches themselves come the results of the Movement.

This department of the work is the same in relation to the general work as the missionary department of the college Associations is to each individual Association.

Mr. Richard C. Morse said:—

The thing which impresses me is the solidarity of the work with the Association Movement. The Traveling Secretary of the Movement is welcomed by all departments of the Associations. It is through the other departments of the work that the Student Volunteer Movement is strengthened.

\* EDITOR'S NOTE. It is regretted that a stenographer was not present at this important conference. Owing to this fact this digest of proceedings has been substituted for a more adequate report.

## HOW CAN WE PROMOTE THE STUDENT VOLUNTEER MOVEMENT?

Miss Effie K. Price said:—

There should be a proportionate effort on the part of the Association in behalf of the Student Volunteer Movement. Plans should be made to give a part of the time of each state convention and of the summer conferences to the Student Volunteer Movement. This Movement must in all particulars be treated as a part of the Association movement itself.

Mr. H. O. Williams, in speaking upon the same topic, said:—

First, get reports of the Convention into the hands of influential persons.

Secondly, as secretaries we can promote the Movement by speaking of the work being done; as representatives of the Movement, the world will know of it as we show it forth; and by knowing some on the field we can correspond with them.

Thirdly, by bringing it to the direct attention of our state committees: there should be time set apart in the state committee meeting to talk over the work of the colleges in each state.

Fourthly, give sufficient time to the Movement in the state convention.

Fifthly, meet the volunteers in the colleges.

Miss Silver, of Detroit, spoke of the relation of a local secretary to the Movement:—

First, have good missionary literature in the office and the best mission publications on reading tables.

Secondly, have returned missionaries speak at the Sunday afternoon meetings, or have a tea with a social to meet the missionary.

Thirdly, do personal work with prospective volunteers among the young people of the city.

Miss Martin, of Illinois, said:—

It seems wise to have one member of the college committee of the state committee in charge of the volunteer work in the state. There is not enough care in having the volunteers in the colleges come in touch with the Church Boards. We who remain have a duty to those who have sailed in keeping those at home interested in them and their work.

Mr. H. M. Clarke spoke on the Corresponding Members' Work in the various states:—

First, secure [a competent corresponding secretary in each of our states.

Secondly, have a section conference of the state convention under his supervision.

Thirdly, have one of the student deputation men a student volunteer.

Mr. F. H. Burt said:—

As this work bears such a vital relation to the churches, it would mean more to have the college Associations give, not to the church directly, but to the Student Volunteer Movement.

Mr. F. S. Goodman said:—

How can we assist Association work in foreign lands? A great opening will certainly come to consecrated young women in this country to go as foreign city secretaries. What is needed in foreign lands is simply to offer to young men there what we offer at home.

The need in foreign lands is:

I. Organization.

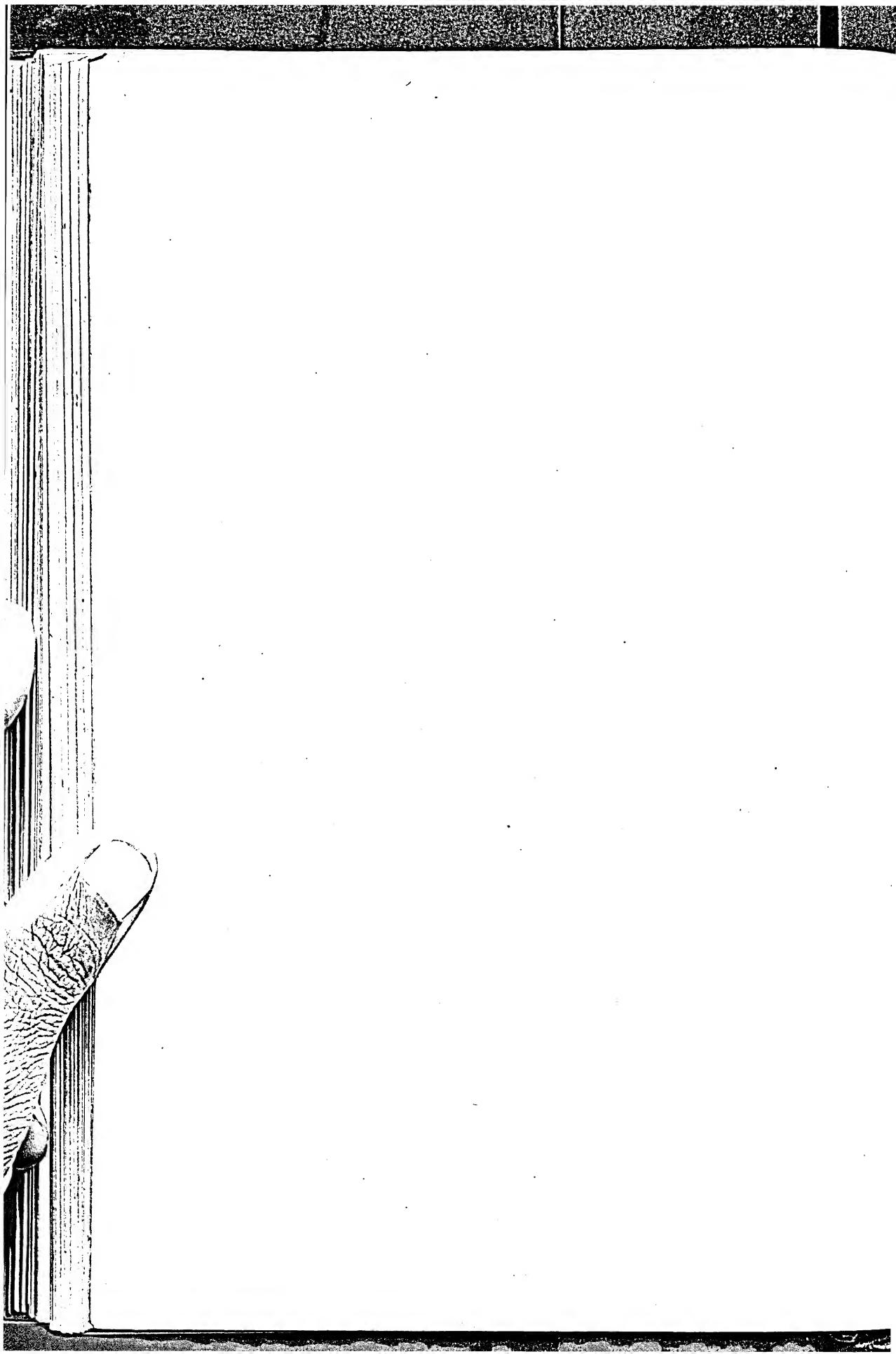
II. Leadership. These leaders must come from places where men are trained.

III. Trained secretaries are needed. Their support must come—

- (1) By our own personal gifts.
- (2) By our own continuous prayer.
- (3) Officially in our work we must create a constituency.
- (4) Systematic giving through the extension work of the Association. We must train men to be stewards of God.

The Student Volunteer Movement should keep state and international secretaries informed concerning the work by reports and suggestions coming from its office.

## APPENDIX.



## THE EDUCATIONAL EXHIBIT OF MISSIONARY LITERATURE.

One of the most significant features of the Convention was an exhibit of missionary literature. When this Movement began its work in the institutions of higher learning it found less than a dozen collections of missionary books which were abreast of the times. Extended search now and then revealed a few of the old class of missionary biographies and broken files of missionary society reports. In very few cases could there have been found in the reading room a missionary periodical. For eight years the representatives of the Movement have been emphasizing in season and out of season the importance of continued study of the best and latest missionary books and papers; catalogues of missionary literature have been prepared from time to time; courses of study have been outlined and published in *The Student Volunteer*. Through these influences carefully selected missionary libraries have been introduced into scores of institutions; and, in the aggregate, several thousands of the most helpful and stimulating books have been scattered throughout the student field.

The conception of the exhibit came from the realized need for the founding of libraries in the many institutions yet without them. The purpose was to bring together, in convenient form for examination by delegates, the best possible selection of books, booklets, tracts, reports, maps, and charts. It was not the aim to make an exhaustive exhibit, but rather one containing only such material as bore most vitally upon the missionary enterprise, and that could be most strongly recommended to the students of the continent, and be also within the financial possibilities of individual volunteers.

The plan of the exhibit was determined by the several lines of literature of which it was composed. The church in which the Convention was held proved admirably adapted to this special use. The arrangement of the gallery of the Sunday school room was such that it was possible to distribute the material of the exhibit in most advantageous form.

I. Books. Those shown were grouped on separate tables according to several lines of division. Thus all works on one country were gathered into one collection on a table by themselves. Groups of books were thus shown on Alaska, Burma, China, Korea, India, Japan, Mexico, Persia, Siam, South America, South Sea Islands, and Turkey. Again, division was made according to the phases of missionary effort, and collections of books ranged on (1) evangelistic, (2) educational, and (3) medical lines; as also (4) distinctively woman's work. Another grouping set forth separately such general divisions as (1) encyclopedic; (2) historical; (3) didactic; (4) surveys of the world-field; (5) religions not confined to one country; (6) biographies covering the world-field; (7) reports of conferences in foreign fields; (8) miscellaneous works.

In the choice of those thus shown there were combined the experience of the Movement and the valuable advice of many specialists. The lists of books proposed to be shown under each of the above subdivisions were submitted to experts on each for their examination and suggestion; and the books exhibited, and thereby recommended, had thus passed exceptional judgment.

II. Booklets and Tracts. Many weeks before the Convention, all of the various missionary societies and other publishers very kindly sent complete sets of their booklets and tracts for the examination of the committee having this work in charge. These were all examined, and the most valuable selected. Those chosen formed a large collection of rare value. Attention was thus drawn to sources of missionary stimulus and information but little known before. Some exceptionally strong matter was found by those who studied this line of literature.

III. Reports of Societies. But few students are familiar with the immense amount of missionary information contained in the reports and other publications of the various Missionary Boards and Societies. To bring them into helpful relation to such sources, an exhibit was made of the latest reports of the various Boards of Great Britain, the continent of Europe, and of America. The co-operation of the Boards, which made possible the special success of this feature, was very remarkable. Between forty-five and fifty British and European societies contributed. Special mention should be made of the interest manifested by the Church Missionary Society of England and by the Board of Foreign Missions of the Free Church of Scotland, each of which sent a complete set of all their varied and highly valuable publications. Without exception, all Canadian and American Boards, both women's and general, responded heartily to the request for their literature.

IV. Missionary Magazines. With the report of each society there was shown the current number of the special periodical which represents the interests of the society. Students who had never before

known of the extent and special value of these sources of constant missionary inspiration, had revealed to them the possibilities of extension in the equipment of their institutions.

V. Maps. All missionary maps prepared and published in Europe and America which are of general value and interest were shown. Of special note amongst these were those of the Church Missionary Society of England and of the American Board. In addition to the general maps, many Boards favored the exhibit with the maps of their individual fields of labor. These proved of special interest to volunteers who purpose going out under the agencies whose fields were thus represented.

VI. Charts. In the presentation of missionary claims it is found that an appeal to the mind through the eye may be made most effective. To this end charts are of rare value. But little in a systematic and exhaustive way had ever been attempted. For use at the Convention some forty forcible charts were prepared. These set forth in graphic and vivid form some of the most vital facts in missionary statistics. They were so prepared and exhibited that students could make copies from which to take enlargements for future use in public addresses. In addition to these main general features, several subordinate lines of material were made a part of the exhibit, such as the publications of the Student Volunteer Missionary Union of Great Britain and the prayer calendars issued by American societies.

A special feature in connection with the book department which proved most helpful was the gathering into groups and setting apart of collections of books for libraries of varying cost, ranging from ten to fifty dollars. Thus for the individual volunteer there was shown a model library of eleven books, costing ten dollars, and for the Band one of twenty-four books, costing thirty-five dollars, and another of twenty-nine books, costing fifty dollars.

The very decided and practical interest in the exhibit manifested by the delegates throughout the several days of the Convention was remarkable and significant. In the hours specially set apart for examination the gallery was constantly filled with students engaged in systematic and exhaustive study of these carefully chosen and classified works. The results of this interest are immeasurable. The sale of literature during the Convention was large; and the books ordered went to volunteers.

Special thanks are due to the secretaries of the Church Missionary Society of England, and to the Board of Foreign Missions of the Free Church of Scotland, and to Dean Vahl of Denmark, for personal interest manifested and for large and valuable grants of literature for this purpose.

H. B. SHARMAN.

LIST OF INSTITUTIONS REPRESENTED, WITH NUMBER  
OF STUDENTS DELEGATES.

MANITOBA.

Manitoba College, Winnipeg . . . . .	2
Manitoba Medical College, Winnipeg . . . . .	1
St. John's College, Winnipeg . . . . .	1
Wesley College, Winnipeg . . . . .	1
Total . . . . .	5

NEW BRUNSWICK.

Mt. Allison University, Sackville . . . . .	1
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NOVA SCOTIA.

Dalhousie University, Halifax . . . . .	1
Acadia University, Wolfville . . . . .	1
Total . . . . .	2

ONTARIO.

Albert College, Belleville . . . . .	3
Ontario Agricultural College, Guelph . . . . .	11
Hamilton Ladies' College, Hamilton . . . . .	2
Queens University, Kingston . . . . .	3
Queens University Medical College, Kingston . . . . .	2
Huron College, London . . . . .	2
Western University, London . . . . .	7
DeMill College, Oshawa . . . . .	2
<i>Number carried forward</i> . . . . .	32

## ONTARIO.—Continued.

<i>Number brought forward</i>	
Knox College, Toronto	32
McMaster University, Toronto	6
Ontario College of Pharmacy, Toronto	4
Ontario School of Pedagogy, Toronto	1
Ontario Veterinary College, Toronto	5
Osgoode Hall, Toronto	4
Parkdale Collegiate Institute, Toronto	2
Trinity Medical College, Toronto	1
University College, Toronto	6
University of Toronto Medical College, Toronto	21
Victoria University (Faculty of Arts), Toronto	4
Victoria University (Faculty of Theology), Toronto	9
Woman's Medical College, Toronto	3
Wycliffe College, Toronto	3
Ontario Ladies' College, Whitby	12
Woodstock College, Woodstock	2
Total	10
	125

## QUEBEC.

Church of England Theological College, Montreal	1
Congregational College of Canada, Montreal	1
McGill Medical College, Montreal	3
McGill University, Montreal	1
McGill University (Woman's Department), Montreal	2
Wesleyan Theological College, Montreal	4
Total	12

## ARKANSAS.

Hendrix College, Conway	1
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## CALIFORNIA.

Healdsburg College, Healdsburg	2
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## COLORADO.

Iliff School of Theology, University Park	1
University of Denver, University Park	1
Total	2

## CONNECTICUT.

Hartford Theological Seminary, Hartford	2
Berkeley Divinity School, Middletown	1
Wesleyan University, Middletown	2
Yale Divinity School, New Haven	2
Yale University, New Haven	20
Total	27

## DISTRICT OF COLUMBIA.

Georgetown University, Washington	1
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## ILLINOIS.

Illinois Wesleyan University, Bloomington	2
Baptist Missionary Training School, Chicago	3
Bible Institute, Chicago	46
Chicago College of Dental Surgery Chicago	3
Chicago Homeopathic Medical, Chicago	4
Chicago Theological Seminary, Chicago	15
Chicago Training School, Chicago	10
College of Physicians and Surgeons, Chicago	2
Hahnemann Medical College, Chicago	3
Hering Medical College, Chicago	2
McCormick Theological Seminary, Chicago	27
Northwestern University Law School, Chicago	1
Northwestern University Medical College, Chicago	2
Rush Medical College, Chicago	7
University of Chicago, Chicago	2
University of Chicago, Divinity School, Chicago	12
Woman's Medical College, Chicago	11
Young Men's Christian Association Training School, Chicago	2
Northwestern University (Preparatory), Evanston	8
Northwestern University (Collegiate), Evanston	6
Northwestern University (Garrett Biblical Institute), Evanston	7
Knox College, Galesburg	3
Illinois College, Jacksonville	1
Lake Forest University, Lake Forest	7
Monmouth College, Monmouth	2
Morgan Park Academy, Morgan Park	2
<i>Number carried forward</i>	190

## ILLINOIS.—Continued.

<i>Number brought forward</i>	190
Northwestern College, Naperville	3
Illinois State Normal, Normal	2
Rockford College, Rockford	1
Shurtleff College, Upper Alton	2
University of Illinois, Urbana	6
Westfield College, Westfield	1
Wheaton College, Wheaton	2
<b>Total</b>	<b>207</b>

## INDIANA.

Indiana University, Bloomington	4
Wabash College, Crawfordsville	2
Franklin College, Franklin	2
DePauw University, Greencastle	2
Hanover College, Hanover	12
Butler University, Irvington	1
Purdue University, Lafayette	3
Union Christian College, Merom	1
Earlham College, Richmond	3
Indiana State Normal School, Terre Haute,	4
Northern Indiana State Normal School, Valparaiso	2
<b>Total</b>	<b>87</b>

## IOWA.

Iowa Agricultural College, Ames	2
Iowa State Normal School, Cedar Falls	2
Coe College, Cedar Rapids	2
Amity College, College Springs	1
Des Moines College, Des Moines	2
Drake University, Des Moines	4
Highland Park Normal College, Des Moines	1
Epworth Seminary, Epworth	1
Parsons College, Fairfield	1
Upper Iowa University, Fayette	3
Iowa College, Grinnell	3
Lenox College, Hopkinton	3
<i>Number carried forward</i>	<b>25</b>

## IOWA.—Continued.

<i>Number brought forward</i>	25
Simpson College, Indianola	4
Iowa State University, Iowa City	3
Iowa Wesleyan University, Mt. Pleasant	1
Cornell College, Mt. Vernon	4
Oskaloosa College, Oskaloosa	1
Penn College, Oskaloosa	2
Central University, Pella	3
Tabor College, Tabor	2
Western College, Toledo	4
<b>Total</b>	<b>49</b>

## KANSAS.

Baker University, Baldwin	1
Dickinson County High School, Chapman	1
College of Emporia, Emporia	3
Kansas Normal School, Fort Scott	1
Hiawatha Academy, Hiawatha	1
University of Kansas, Lawrence	1
Lane University, Lecompton	1
Ottawa University, Ottawa	1
Kansas Wesleyan University, Salina	1
Washburn College, Topeka	3
<b>Total</b>	<b>14</b>

## KENTUCKY.

Centre College, Danville	1
Georgetown College, Georgetown	3
Agricultural and Mechanical College of Kentucky, Lexington	2
Kentucky University (Bible College), Lexington	4
Hospital Medical College, Louisville	1
Kentucky School of Medicine, Louisville	1
Louisville Dental College, Louisville	1
Louisville Medical College, Louisville	3
Presbyterian Theological Seminary, Louisville	3
Southern Baptist Theological Seminary, Louisville	4
Central University, Richmond	4
Bethel College, Russellville	1
Wesleyan College, Winchester	1
<b>Total</b>	<b>20</b>

## MARYLAND.

University of Maryland, Baltimore . . . . .	1
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## MASSACHUSETTS.

Amherst College, Amherst . . . . .	1
Massachusetts Agricultural College, Amherst . . . . .	1
Abbott Academy, Andover . . . . .	1
Phillips Academy, Andover . . . . .	2
Boston Missionary Training School, Boston . . . . .	1
Boston University, Boston . . . . .	3
Harvard Medical College, Boston . . . . .	1
Harvard University, Cambridge . . . . .	5
Protestant Episcopal Theological School, Cambridge . . . . .	3
Northfield Seminary, East Northfield . . . . .	1
Northfield Training School, East Northfield . . . . .	1
Mt. Hermon School, Mt. Hermon . . . . .	2
Newton Theological Institute, Newton Centre . . . . .	1
Mt. Holyoke College, South Hadley . . . . .	2
Wellesley College, Wellesley . . . . .	4
Williams College, Williamstown . . . . .	5
Total . . . . .	34

## MICHIGAN.

Adrian College, Adrian . . . . .	2
Albion College, Albion . . . . .	14
Alma College, Alma . . . . .	2
University of Michigan, Ann Arbor . . . . .	36
University of Michigan Medical College, Ann Arbor . . . . .	17
Battle Creek College, Battle Creek . . . . .	3
Benzonia College, Benzonia . . . . .	5
Detroit College of Medicine, Detroit . . . . .	7
Hillsdale College, Hillsdale . . . . .	4
Hillsdale College Theological Department, Hillsdale . . . . .	6
Hope College, Holland . . . . .	4
Western Theological Seminary, Holland . . . . .	4
Ionia High School, Ionia . . . . .	1
Kalamazoo College, Kalamazoo . . . . .	2
Olivet College, Olivet . . . . .	32
Michigan State Normal, Ypsilanti . . . . .	1
Total . . . . .	140

## MINNESOTA.

Albert Lea College, Albert Lea . . . . .	2
Seabury Divinity School, Faribault . . . . .	1
Carleton College, Northfield . . . . .	2
Hamline University, St. Paul . . . . .	1
Macalester College, St. Paul . . . . .	2
Total . . . . .	8

## MISSISSIPPI.

University of Mississippi, Oxford . . . . .	1
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## MISSOURI.

Chillicothe Normal School, Chillicothe . . . . .	1
University of Missouri, Columbia . . . . .	6
Central College, Fayette . . . . .	3
William Jewell College, Liberty . . . . .	2
Missouri Valley College, Marshall . . . . .	3
Park College, Parkville . . . . .	5
Total . . . . .	20

## NEBRASKA.

Bellevue College, Bellevue . . . . .	1
Cotner University, Bethany . . . . .	2
Union College, College View . . . . .	1
Doane College, Crete . . . . .	2
Fairfield College, Fairfield . . . . .	1
Franklin Academy, Franklin . . . . .	1
Fremont Normal School, Fremont . . . . .	1
Grand Island Baptist College, Grand Island . . . . .	1
Hastings College, Hastings . . . . .	1
University of Nebraska, Lincoln . . . . .	6
Gates College, Neligh . . . . .	1
Omaha Theological Seminary, Omaha . . . . .	2
Nebraska Wesleyan University, University Place . . . . .	2
York College, York . . . . .	1
Total . . . . .	23

## NEW HAMPSHIRE.

Dartmouth College, Hanover . . . . .	6
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## NEW JERSEY.

Drew Theological Seminary, Madison . . . . .	2
Rutgers College, New Brunswick . . . . .	2
Theological Seminary of the Reformed Church of America, New Brunswick . . . . .	2
Princeton College, Princeton . . . . .	13
Princeton Theological Seminary, Princeton . . . . .	9
Total . . . . .	28

## NEW YORK.

Auburn Theological Seminary, Auburn . . . . .	3
Long Island College Hospital, Brooklyn . . . . .	5
Cazenovia Seminary, Cazenovia . . . . .	1
Colgate Academy, Hamilton . . . . .	1
Colgate University, Hamilton . . . . .	7
Folt's Mission Institute, Herkimer . . . . .	2
Cornell University, Ithaca . . . . .	9
Bellevue Hospital Medical College, New York . . . . .	1
Eclectic Medical College, New York . . . . .	1
International Medical Missionary Society College, New York . . . . .	5
New York Homœopathic Medical College, New York . . . . .	1
New York Medical College and Hospital for Women, New York, . . . . .	2
Union Theological Seminary, New York . . . . .	12
University Medical College, New York . . . . .	1
University of New York City, New York . . . . .	1
Woman's Medical College of the New York Infirmary, New York, . . . . .	1
Vassar College, Poughkeepsie . . . . .	3
University of Rochester, Rochester . . . . .	1
Syracuse University, Syracuse . . . . .	2
Total . . . . .	59

## NORTH CAROLINA.

Davidson College, Davidson . . . . .	2
Trinity College, Durham . . . . .	1
Wake Forest College, Wake Forest . . . . .	2
Total . . . . .	5

## NORTH DAKOTA.

University of North Dakota, University, Grand Forks Co.	1
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## Ohio.

Ohio Normal University, Ada	8
Baldwin University, Berea	1
Lane Theological Seminary, Cincinnati	6
Union Biblical Seminary, Dayton	2
Ohio Wesleyan University, Delaware	10
Findlay College, Findlay	5
Denison University, Granville	14
Hiram College, Hiram	6
Marietta College, Marietta	5
Muskingum College, New Concord	1
Oberlin College, Oberlin	6
Oberlin Theological Seminary, Oberlin	2
Western Seminary, Oxford	2
Lake Erie Seminary, Painesville	2
Wittenberg College, Springfield	10
Wittenberg Theological Seminary, Springfield	6
Heidelberg University, Tiffin	7
Heidelberg Theological Seminary, Tiffin	7
Otterbein University, Westerville	8
University of Wooster, Wooster	20
Total	128

## PENNSYLVANIA.

United Presbyterian Theological Seminary, Allegheny	3
Western Theological Seminary, Allegheny	2
Geneva College, Beaver Falls	2
Bryn Mawr College, Bryn Mawr	2
State Normal School, Clarion	3
Lafayette College, Easton	1
Grove City College, Grove City	15
Haverford College, Haverford	2
Bucknell Academy, Lewisburg	2
Bucknell University, Lewisburg	2
Allegheny College, Meadville	5
<i>Number carried forward</i>	39

## PENNSYLVANIA.—Continued.

<i>Number brought forward</i>	39
Westminster College, New Wilmington	3
Hahneman Medical College, Philadelphia	1
Jefferson Medical College, Philadelphia	1
Reformed Episcopal Seminary, Philadelphia	2
University of Pennsylvania, Philadelphia	1
University of Pennsylvania Medical Department, Philadelphia	5
Woman's Medical College, Philadelphia	2
Washington and Jefferson College, Washington	1
York Collegiate Institute, York	1
Total	56

## RHODE ISLAND.

Brown University, Providence	5
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## SOUTH CAROLINA.

Presbyterian Theological Seminary, Columbia	2
South Carolina College, Columbia	1
Newberry College, Newberry	1
Wofford College, Spartanburg	1
Total	5

## SOUTH DAKOTA.

State University, Vermillion	1
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## TENNESSEE.

Southwestern Presbyterian University, Clarksville	2
Southwestern Baptist University, Jackson	1
University of Tennessee, Knoxville	1
Cumberland University, Lebanon	1
Carson and Newman College, Mossy Creek	1
Nashville College for Young Ladies, Nashville	2
University of Nashville—Peabody Normal, Nashville	3
Vanderbilt University, Nashville	3
Total	14

## TEXAS.

Trinity University, Tehuacana	1
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## VERMONT.

Vermont Academy, Saxton's River	1
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## VIRGINIA.

Randolph-Macon College, Ashland	1
University of Virginia, Charlottesville	1
Emory and Henry College, Emory	1
Hampden-Sidney College, Hampden-Sidney	2
Union Theological Seminary, Hampden-Sidney	4
Washington and Lee University, Lexington	1
Richmond College, Richmond	1
Roanoke College, Salem	2
Total	13

## WEST VIRGINIA.

Bethany College, Bethany	2
Bethany College Theological Department, Bethany	3
Total	5

## WISCONSIN.

Lawrence University, Appleton	2
Wayland Academy, Beaver Dam	1
Beloit College, Beloit	3
University of Wisconsin, Madison	5
Ripon College, Ripon	2
Total	13

Number of student delegates from Canada	145
Number of student delegates from United States	937
Total student delegates	1,082

NUMBER OF INSTITUTIONS REPRESENTED IN EACH  
PROVINCE AND STATE.

CANADA.

Manitoba	4
New Brunswick	1
Nova Scotia	2
Ontario	24
Quebec	6
Total	37

UNITED STATES.

Arkansas	1
California	1
Colorado	2
Connecticut	5
District of Columbia	1
Illinois	33
Indiana	11
Iowa	21
Kansas	10
Kentucky	13
Maryland	1
Massachusetts	16
Michigan	16
Minnesota	5
Mississippi	1
Missouri	6
Nebraska	14
New Hampshire	1
New Jersey	5
New York	19
North Carolina	3
North Dakota	1
Ohio	20
Pennsylvania	20
<i>Number carried forward</i>	226

## UNITED STATES.—Continued.

	<i>Number brought forward</i>	226
Rhode Island		1
South Carolina		4
South Dakota		1
Tennessee		8
Texas		1
Vermont		1
Virginia		8
West Virginia		2
Wisconsin		5
Total		257

Total number of institutions represented 294.

## CLASSIFICATION OF INSTITUTIONS REPRESENTED.

Preparatory Schools	12
Normal Schools	12
Training Schools	7
Agricultural Colleges	4
Law Schools	2
Medical Colleges	36
Theological Seminaries	46
Colleges	175
Total	294

## PERSONNEL OF THE CONVENTION.

Student Delegates	1,082
Secretaries and other Representatives of Foreign Missionary Boards and Societies	54
Returned Foreign Missionaries	63
Representatives of National Organizations of Young People's Movements	6
Fraternal Delegates (Great Britain)	3
Fraternal Delegates (America)	2
Professors and other Instructors in educational institutions	37
International and State Secretaries of Young Women's and Young Men's Christian Associations	36
Volunteers at present out of school	16
Home Missionaries	4
Ministers (not resident in Detroit)	4
Others who registered, but are unclassified	18
Total	1,325

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